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LETTER FROM MR. LYONS, JANUARY 11,  
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*Defection at Waimea.*

PARTS of this communication of Mr. Lyons are fitted to excite feelings of sorrow and disappointment. Some, indeed, will hardly be able to reconcile the accounts of the Hawaiian churches, heretofore published, with the statements which follow. Both pictures are true, however, and all the more true for this seeming inconsistency. And if any one will read Paul's Epistles with care, and especially the history of the church in early times, he will find that no new thing has happened at Waimea.

Still it must be confessed that such reports of instability and unfaithfulness among the professed friends of Christ are painful in the extreme. But while they suggest reflections upon the nature of man which may well incite us to humility, they ought also to remind us of the debt of gratitude which we in this favored land owe to Him who hath "raised us up together, and made us sit together in heavenly places in Christ Jesus."

Before describing the painful events which Mr. Lyons feels it to be his duty to report, he adverts to the character of Hawaiian church members. "It is not to be expected," he says, "that they will have the stability and maturity of communicants in your long enlightened and long tried republic. Their knowledge is very imperfect; their understandings are childish; and they see as through a glass darkly. Their faith is weak; spiritual things, seeming to be far off, have but a feeble

hold upon the affections. The things of sense occupy a large share of their thoughts and conversation. Old superstitions are not forgotten, but, on the contrary, are fresh in the minds of the old reclaimed idolaters; and they have been transmitted from parents to their children. The pleasures of heathenism, like the flesh pots of Egypt, are remembered on certain occasions; a wish to return to them may be secretly lurking in the bosom; and that wish, in an unguarded hour, or one of strong temptation, may be gratified."

But Mr. Lyons comes still nearer to the cause of the recent defection in the following statement. "This people," he says, "but a short time since were wallowing in intemperance. The smoke of a thousand little distilleries proclaimed that the means of intoxication were abundant. A drunken revelry, accompanied by the song and the dance of old heathenism, was the chief delight of both sexes and all ages."

But has not the gospel been introduced? And has not a great change been wrought? Most certainly. "Intemperance, with its obscene songs and dances, disappeared; and its former votaries were transformed into members of the Christian church." But, after all, to raise a people from the depths of heathenism is a slow process. Such Mr. Lyons has found it. "Many did not forget," he says, "how former pleasures tasted; and others desired to know something of their nature. The Devil and all his legions had been filled with wrath against the gospel, against the missionaries, and against all who had forsaken the ranks of sin, and received the new religion. As a favorable opportunity offered, they resolved to make a furious attempt to regain their former possessions. They had active agents on the Islands,

some of whom found their way to Waimea; and here were other agents, ready to join them in a clandestine attack on the citadel of truth. Fiery spirits, with old King Alcohol at their head, were employed as seducers. The old leaven that had not been purged out, was in a ferment. The recollection of pleasures once enjoyed, or the wish to know their nature, now became a successful weapon to turn multitudes from their stability, and plunge them into the abyss of heathenism."

To make this melancholy picture complete, Mr. Lyons proceeds to say: "From the hills and vales the smoke of the ti root ovens ascended. Pots, kettles, calabashes and barrels were called into use. Day and night the deluded people were busily engaged in manufacturing the intoxicating beverage, or in holding drunken festivals, accompanied by the old songs and dances. There was law; and there were magistrates; but Satan had drawn them over to his side. Even the holiest things were polluted. Men, women and children, on God's sacred day, and in God's own house, were seen staggering and rolling in the filth of intemperance. But my soul sickens, as I describe what I would gladly conceal. The work went on, spreading farther and farther, and threatening to desolate the whole field, and lay the churches in ruins."

### *A Revival.*

But the Lord interposed for his own cause, and an unexpected change took place in Waimea. Mr. Lyons proceeds with his narrative as follows:

A waking up of a part of the magistracy, and a change in another part, with the prayers of the saints that remained firm, and help from on high, stayed at length the tide of sin and woe, and restored order and tranquillity. The church in Waimea was in ruins, and I was obliged to go to work to reconstruct it. For some time the heavens seemed to be brass above us. The fires of the ti root ovens had gone out. Their smoke was no longer seen. Drunkenness and drunken revels had ceased. But the Spirit of the Lord, except in a small degree, was not among the people. Few repented of their abominations. But prayer was unceasingly offered; and efforts were constantly made to reclaim the wanderers. In November a series of meetings was held, and the Spirit was with us. There was a movement among those who had disgraced their profession, and also among those who had never come out on the Lord's side. Confessions were made. The desolations of Zion were repaired. The Sabbath congregations increased.

The church arose and put on her beautiful garments. Additions were made from the ranks of the impenitent. Some of the fallen ones, however, have not yet repented; and Satan seems determined to retain them in his hard bondage.

In the mean time the work of the Lord spread to the out-stations. In November and December I made a long tour through my field. It was a very precious season. Meetings were every where well attended. The churches, for the most part, presented an encouraging appearance. The cause of temperance flourished again, and temperance celebrations passed off well. In some places revivals were in progress. The spirit of benevolence which I found, was cheering. In one place a framed meeting-house had been erected, and mostly paid for. Schools had their usual appearance, though some of them were not so promising as formerly. On the whole, I felt that I had reason to bless God, take courage, and go on.

To show that the Lord has smiled as well as frowned upon us, I will state that ninety-nine individuals have been received into the church on examination; and some sixty or seventy stand propounded for admission hereafter. A great number of wanderers have been reclaimed and restored; and among them are some apostates and Romanists.

### *Missionary Societies.*

Mr. Lyons has already referred to the liberality of his people; but the following extract will throw additional light on this subject.

In March last a juvenile missionary society was organized in Waimea, designed for boys and girls. The members assemble monthly for work; the girls being employed in sewing, making shirts, bed quilts, &c.; while the boys collect wood, &c. The avails of their labor are sent to the Micronesian mission. An adult missionary society has also been formed, with its president, vice-presidents, secretary, treasurer and executive committee, designed to aid the Micronesian mission, and promote other objects of benevolence. About ninety dollars have been sent during the past year to the missionary society at Honolulu; and we have now in the treasury about one hundred and forty dollars, to be appropriated probably in the same way. We have done but little as yet; but we hope to do more hereafter.

In addition to what has been done for other

lands, the people of Mr. Lyons have contributed during the year some three hundred and twenty dollars towards the support of their pastor.

### Abeih.

#### STATION REPORT.

##### *Changes—General Labors.*

MR. WRITING was transferred from Abeih to Beirût last spring, leaving Mr. Calhoun the only resident missionary at the former station. During a part of 1852, moreover, the health of this brother was such that he could not attend to the duties assigned to him; but others have rendered assistance, particularly Mr. Ford of Aleppo, so that the operations of the mission at Abeih have not been suspended. The friends of the Board will be glad to learn that the health of Mr. Calhoun is now better. In his report he first speaks of the general interests of the station.

There has been regular preaching in the chapel, with an average attendance of about fifty. The weekly prayer meeting in Arabic has been maintained as usual. The school at Bhawarah, of which particular mention was made last year, has been as successfully conducted as heretofore; and the evening school for adults has been continued with increasing good results. The primary school at Abeih, which was reported as suspended at the beginning of the year, has been opened again, and is now instructed by a member of the church. Three other schools have been commenced, two of them in the higher parts of the mountain; and all are well attended. We have urgent applications for aid, in this department of our labors, from several other villages. Of the five teachers in the primary schools, three are members of the church; and another will probably soon be admitted. It is worthy of observation that we have an unusual number of girls in our schools, the effect perhaps of the success which has attended the boarding school in the family of Dr. De Forest. Some among the Druzes even begin to appreciate the benefits of female education; and although our progress in this direction has not as yet been great, we are not discouraged. Our mission can present some most interesting examples of the powerful influence of education and religion on the female character in Syria. In consequence of the marriage of the senior teacher in the seminary to a female trained by Mrs. De Forest, we have in

this village a native family which would do no discredit, in its domestic economy and religious order, to the best portions of New England.

In September last a church was organized at Abeih, consisting of nine members, most of whom reside in that village. They were all formerly members of the Beirût church. "We anticipate at our next communion," Mr. Calhoun says, "the addition of several others by profession and letter."

##### *The Seminary.*

The number of pupils in the seminary at the beginning of the year was twenty. From various causes this number was subsequently reduced to fourteen. Several of the Druze lads found the confinement and the discipline of the institution more irksome than they had anticipated, and returned to their homes. With all our care, we occasionally admit persons who cannot bear the trial. We have a new class of ten, many of whom give much promise of success. One of them was admitted to the church in Beirût early last year. He has given up a lucrative employment for the sole purpose of preparing to preach the gospel. We shall endeavor to make his course as short as may be consistent with a due regard to the necessary qualifications for so important an office, keeping in view at the same time the urgency of the call for additional laborers. During the summer a young man, mentioned in the last report as a native helper at Ibel in connection with the Hasbeiya station, was with us as a theological student. It is proposed to have him spend a suitable portion of time, alternately in study and in preaching, till he shall be fitted to become the pastor of a native church.

The native teachers in the seminary are the same as they were last year. They continue to give, Mr. Calhoun says, evidence of their devotion to the interests of the seminary, and to the spiritual welfare of the pupils.

Examinations were held in the spring and autumn as usual; and they showed, as heretofore, both the capacity and diligence of the pupils. We are more and more convinced that the course of study pursued here, by opening to our scholars a new world of ideas and a new sphere for mental activity, is destined to accomplish an important work in the spiritual elevation of this community.

The Bible is still the chief text-book in the seminary, a portion of each day

being devoted to its careful study. The older classes have completed the Old Testament; and they will devote the coming year to the New Testament. The Sabbath, aside from the public preaching, is exclusively occupied in Scripture exposition and in lessons in the Assembly's Catechism. Several of the pupils, including one Druze, have committed to memory the entire catechism, with the proof-texts from the Bible.

The conduct of the pupils during the year has in general been good, and their attention to religious instruction has been serious, though none have been admitted to the church. One, however, has applied for admission; and others give increasing evidence that the truth is securing a firm hold upon their hearts.

### Aintab.

#### JOURNAL OF MR. SCHNEIDER.

MR. SCHNEIDER has sent to the Missionary House extracts from the journal kept by him during the last quarter of 1832, and also during the first half of January, 1833. It will be seen that the tidings from Aintab, and from various places in its vicinity, are similar to those which have been so often brought to us. The Lord is evidently doing a work in all that region, which is destined to produce great changes in the religious and social condition of the people.

#### Adana—Kessab—Birejik.

1832. October 4. Many complaints have been lodged with the Governor against the native brother at Adana; and, from the course pursued by this official, it seems very probable that he has been bribed. He promised our friend protection to his face; but behind his back he so far encouraged the Armenians in their persecuting designs, that they became exceedingly bold, open and bitter; and to such lengths did they proceed, that this native brother felt himself obliged to leave. There are, however, seven openly declared Protestants in the place; and in the midst of a great deal of suffering from this persecution they have stood firm. They constitute the nucleus of a reformation; and we regard the work as fully commenced. The English Vice-consul at Tarsus, who is friendly to missionary operations, is using his influence to secure more toleration. We intend to send another of our brethren thither, not doubting that a work of grace is to be carried forward in the place.

A persecution has also broken out in Kessab, which is more bitter than any previous one. Our native helper laboring there has been most cruelly beaten. They were even dragging him out of the village, insulting and beating him, many parts of his clothes being rent to pieces, and the blood appearing on various portions of his body; and had not a police officer come to his rescue, the consequences might have been quite serious. Shortly after this event, one of the Protestants was beaten with nearly equal severity. With a degree of hypocrisy hardly credible, the culprits then went to complain of those whom they had treated so inhumanly. But the Governor, having made inquiry, soon ascertained where the fault lay, and put six of the wrong-doers in prison. After being in confinement a few days, he brought them forth to bastinado them. But the Protestants begged him to spare them, on the condition of their giving security for their good behavior in future. The Governor, having been reprimanded from Aleppo for former remissness, made it appear on this occasion that he would no longer wink at such unrighteous oppression; and the effect has been very salutary. Since that time the Armenians have become more friendly.

For about a year past, there has been a spirit of inquiry in Birejik, on the Euphrates; and last winter one of our native brethren spent a few months there. The seed sown is beginning to spring up. Four individuals have broken off all connection with the errors of the Armenian church; and amid much persecution they have declared themselves open Protestants. One of them has offered to pay half the expense necessary to purchase a place of worship. Thus the incipient steps for the revival of pure religion on the very banks of the Euphrates have been taken; and doubtless what the Lord has begun, he will carry forward. Two of our church members have just gone thither to labor, as they shall have opportunity, and to spend the remainder of their time in working at their trade.

#### Events at Aintab.

Several extracts will now be given, which relate more particularly to Aintab.

8. Pastor Simon of Constantinople, having spent six months with us, departed this morning. He preached his farewell sermon last evening. It was a very solemn and moving discourse, and withal

very appropriate to the occasion. Deep feeling was evinced, and many tears were shed. His labors have been useful and acceptable; and he leaves us, not only with our approbation of the spirit he manifested and the course he pursued, but having won our sincere esteem as a worthy fellow-laborer.

The services held at Aintab on the last Sabbath of October, Mr. Schneider says, were characterized by deep feeling. And the same was true of the meetings on the two previous Sabbaths. In describing the nature and strength of the emotions awakened among the Protestants, our missionary brother remarks: "It is not at all uncommon for the more serious among our people to arise from sleep during the night, and spend a season in communion with God."

26. Recently we had a meeting of some of the most zealous in our church and community for the spread of the truth, to devise means for diffusing it among the old Armenians. The result was, that their quarter of the city was divided into different sections, two or more individuals being assigned to each, that they might visit every accessible family, and seek to persuade the inmates to receive the truth. A lively interest was manifested in the object of the meeting, and happy effects already appear. Many interesting incidents, illustrating these effects, have come to my knowledge. The busy season having now nearly passed away, and the evenings being long, it is a very suitable time for such special efforts.

November 1. The subject of the afternoon sermon yesterday was Rev. vii. 15-17; and the interest manifested during the whole discourse was very animating. As the eye passed over the audience, many were observed to be bathed in tears. One individual who has joined our community recently, seemed to be quite melted down; and by his side a man of corpulent habit and phlegmatic appearance was also much moved. At the close of the exercises all seemed to retire under a deep and solemn impression; and we cannot but hope that the effect will be permanent. How refreshing to preach the Word under such circumstances!

On the evening of December 5, one of Mr. Schneider's church members spent several hours at the house of a relative. Some of the neighbors joined the company; so that there were about fifteen in all. The native brother took occasion to read and expound the Scriptures; and all listened with deep interest, several of

them with moistened eyes. Having finished his remarks, they requested a hymn to be sung; and then, at their special desire, he closed the exercises with prayer. "About two hours were spent in this way; and the impression appeared to be very salutary. All this was in a house not professedly Protestant; and two-thirds of those present, and those who were particularly impressed, are not regularly connected with the congregation."

#### *Persecution at Adiaman.*

27. Letters from the two church members at Adiaman contain encouraging intelligence. Especially do they find the enlightened priest in a very promising state of mind. The other priests deprived him of his sacerdotal robes, because he disseminated his evangelical views, and deposed him from his office. As soon as this became known, however, some of the people rose up, and demanded of the priests the nature of their comrade's crime; and when on examination it was found that he was guilty of nothing more than the diffusion of evangelical truth, they were asked: "Will you restore to him his robes, and permit him to perform the duties of his office; or shall we write immediately for a missionary?" Hereupon they instantly restored the insignia of his office. But he did not go to their church for two weeks; and even then he went only in consequence of the special entreaties of his friends. He has thus received a public sanction, as it were, to spread the truth in his church; and the whole incident shows a strong bias towards evangelical doctrines among the people. All this occurred before the arrival of our brethren, whom he was greatly rejoiced to see. A spirit of inquiry appears also in others, with whom our native brethren have frequent interviews; and the general aspect of things is such as to inspire much hope.

1853. January 6. Our brethren have both returned from Adiaman. Another persecution, more violent than any before, had just broken out, which placed some restraint upon the inquirers. The arrival of the Armenian Vartabed was the immediate occasion of this event. But though our friends have become more secret in their search after the truth, their interest in it has not abated. One of our church members is going thither in a few days on his own business; and his presence and efforts will serve to nourish and strengthen their interest.

In Kessab also, it seems, another persecution occurred last autumn; but the Pasha of Aleppo gave decided orders for the protection of the Protestants.

### Marash.

7. The native brother whom I left in Marash, has returned, another having gone to take his place. Though the number of adherents to the truth is not great in that place, there is a gradual and constant increase; and evangelical sentiments are rapidly spreading. The number of attendants on the religious exercises of the Sabbath is about thirty; and about seventeen are firm and openly declared Protestants, besides some females and children. Two of these males, in the opinion of a deacon of our church, give very decided evidence of a change of heart; and several others appear well. Indeed, every thing indicates the commencement of a decided and deep rooted work. Out of many facts and incidents shewing this, I have time to mention only a few.

An Armenian whose brother is considered a learned man in that place, and who is an advocate of the Armenian church, became a Protestant. His mother frequently went to the priests and the principal men of the nation, and importuned them to bring back this lost son, saying, "Either maintain your cause, and prove us to be in the right; or, if you cannot do that, we must be in an error." The consequence was, that they sent four of their most learned men, accompanied with some ten other individuals, to our native helper for discussion, having first placed a number of written questions in their hands. The discussion continued over three hours. The standard of appeal being the Bible, it was easy for our brother to prove the correctness of his doctrines, and the falsity of their views. The learned champions, being unable to reply to arguments and proofs from the word of God, were obliged to acknowledge their defeat by silence. The persons who went with them, saw that they were defeated in the argument; and while some of them seemed filled with chagrin, others rejoiced, saying, "The truth is with these men." The next day one of the learned men, accompanied by three others, went again; and another discussion of three and a half hours took place. The result was very favorable; as they all admitted the truth of the sentiments advanced by our brother, and retired satisfied and pleased. The mother and

brother of the above named Armenian, whom they had previously for two nights expelled from their house, in view of these results of the discussions, entirely changed their conduct towards him; so that he now enjoys quiet.

An Armenian, having been taught from the catechism that no prayer could be acceptable while there was animosity in the heart, went immediately to his father-in-law, with whom and his family he had been at variance, and proposed a reconciliation. They were astonished at his conduct, and inquired what it could mean. He then informed them that he had learned that, while such feelings reigned within him, he could not be accepted of God; and hence he wished to be at peace with them.

### A Communion Sabbath.

The following extract will be perused with peculiar pleasure.

10. Yesterday was our communion Sabbath. On every such occasion, for two years past, some have been received into the church; and now twenty have been admitted, after being examined and propounded according to the rules of the church. This is the largest accession we have ever had at any one time. The season was one of very great interest. During the reading of the confession of faith, and especially when our new members solemnly covenanted in the presence of the great congregation and of the heart-searching God to be his forever, there was very deep emotion, both amongst the newly received members and others. The solemnity of the act seemed to be felt throughout the assembly, and many hearts were moved by it. There can be no doubt that the impression on all was salutary. The house was crowded in every part. Though no exact estimate could be made, there must have been between seven and eight hundred hearers.

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LETTER FROM MR. SCHNEIDER, FEBRUARY 8, 1853.

### Excitement at Marash.

THE preceding communication, it will be seen, contains some encouraging statements in regard to Marash. This letter of Mr. Schneider relates to the same field of labor; and surely no one can peruse it without emotions of gratitude to Him whose providence it is to cause the wrath of man to praise him.

Events of importance are taking place at Marash; and as I may not again find time to communicate them, I will briefly narrate a few of the principal occurrences. They form, as you will see, another chapter in what is destined to be, we believe, a very interesting history.

Such was the excitement and commotion produced among the Armenians, that they went to their principal men, and declared that they would no longer remain in the city with these Protestants; that either the Protestants must leave, or they themselves would take their departure. The leading men, therefore, went in a great crowd to the authorities, threatening that they would immediately procure the banishment of all the Protestants, and presented a petition. The purport of the paper was, that they did not wish to have these Protestants in the place; that either the latter must leave, or they themselves would depart. The Governor and his Council frowned upon them, and made substantially this reply: "Think you that we shall gratify your whims? The Sultan has issued a firman in favor of these men; and can we act contrary to it? The bankers of the nation and the Patriarch are in Constantinople; and yet Protestants are found there. As Armenians live together with Protestants in the capital, so do you get along with them here. And to you, the primates, we give the command to keep under restraint your turbulent fellows; and if you do not, you will be punished." With such words as these, the Governor and Council sent them out of their presence; and they retired, filled with confusion and sadness. The agitation ceased for a few days; and many came to our brother for conversation and inquiry. Instead of being checked, the work only received a fresh impulse.

But in a few days another commotion occurred, more extensive than the one just noticed. A child of one of the Protestants died and was buried. The next day an Armenian dug up the body of the child, and carried it to one of the most influential Armenians. He reproved him, and told him to commit it to its grave again. But, instead of that, he carried the body from place to place, saying, "Thus will the dead of the Protestants be treated;" and, finally, after having attracted a large crowd, he carried the corpse to the house of the father, and left it in the yard, saying, "There, take your dead." The Protestants took the body, and carried it to the Governor.

He instantly gave them some police officers to inter the child, and sent out eight others to find the culprit who had exhumed the corpse. But, though the search continued three days, he could not be found; and it was supposed that he had fled.

### *Progress of Protestantism.*

In about a week from the perpetration of the deed, however, on the supposition that he was concealed in his own house, the police entered it by force, and took him and put him in confinement. The individual who incited him to the act, was also thrown into prison. And, finally, even the man who pointed out the grave, was imprisoned with the other two. What will be their fate, has not yet transpired. Before the discovery of the criminal, the Governor had called the primates, and examined them as to whether all this was done with their approbation; but they affirmed, under oath, that they were not accomplices in the crime. Three days after this tumult, the Armenians stoned the house where the meetings of the Protestants are held; and a crowd of over a hundred persons was collected. It was in the evening. Finally, some forty of the Mussulman neighbors appeared, and began to beat the Armenians. Afterwards notice was given to the Governor; and all the Armenians of that quarter of the city were called together, and told that if they should cast another stone, they would all be put in chains. After that quiet was restored; and though a week or more has passed, all is peace.

The result of all this agitation seems to have been overruled for great good. Our native brother writes that he is now wholly undisturbed, no one molesting him, or trying to send him off. He thinks that within two days after these events, as many as fifty persons visited him. In almost every house the doctrines of the gospel are discussed; and some who once regretted having manifested any interest in these subjects, now listen with tears to the presentation of the truth. Many of the people are beginning to take the priests to task in language like this: "You are thirty-five in number; but he [our native brother] is only one individual. Why do you not take the Bible, and confute him, that we may be relieved from doubt?" The primates, being informed of this, had a meeting, and came to this conclusion: "It is not necessary that the priests

should engage in such discussions; for both we and you shall only be disgraced." And this decision seems to have been communicated to the complainants.

It is a fact in the wonder-working providence of God, which is worthy of particular notice, that a new Governor has recently been appointed to Marash. His predecessor, for some reason, connived at the persecuting designs of the Armenians; and had the power been in his hands at this crisis, such favorable results could not have been anticipated. The present incumbent came directly from the capital, where the principles of religious liberty are better understood, and where they are maintained; and hence he is prepared to defend the Protestants in their rights; and he seems determined to do so. To God be all the praise!

### Trebizond.

LETTER FROM MR. POWERS, JANUARY 27, 1853.

THE history of the church at Trebizond, for some time past, has been one of trial. God has been graciously pleased to send it days of rebuke and sorrow; and important ends are doubtless to be secured thereby. Now, however, the sun seems to be coming forth from the clouds; and we may hope, in future months and years, to receive more cheering reports from this station.

### State of the Church.

In a general point of view, the past year has been one of unprecedented peace and harmony in this church. And the painful experience of past years will have taught some lessons, it is hoped, on the importance of cultivating that charity which suffereth long and is kind. The men, women and children comprising our little community, have visited the sanctuary, and availed themselves of other means of grace, with great regularity and seriousness. At a time when intemperance is very prevalent in this city, it is not known that any person who attends our services uses intoxicating drinks of any kind; and but one who is at all connected with us, is justly liable to this charge.

Although no additions have been made to the church during the year, we confidently hope and believe that the converting influences of the Spirit have been enjoyed in some instances; and three

women are now candidates for admission to church fellowship at our next communion. We trust also that the sanctifying influences of the Spirit have not been withheld from professors of religion.

Mr. Powers is able to report "gratifying progress" in the efforts of his people to support their own institutions. The poverty of most, however, and the embarrassed circumstances of others, prevent their doing much for this object. Still they have contributed more in amount within the last twelve months, Mr. Powers says, than during any previous year.

Aside from their ordinary taxes to the government, they have paid the monthly tax assessed upon them to defray the civil expenses of the Protestants at the capital. This they had never done before, except for a very short time. Nearly twenty dollars have been contributed at the monthly concert; and for the last two months a collection has been taken up in behalf of the school by two of its oldest pupils, one from each sex. This is the first time any thing has ever been given by them for the support of their school. The aggregate of these several sums is not large. But the duty of giving to these several objects is now acknowledged; and the practice of giving, systematically and from principle, is established. This is of more value than the amount which has been obtained.

Mr. Powers takes pleasure in saying, that the women of his charge have been as ready to contribute to the different objects presented to them as the men.

### Day of Fasting—The Prospect.

It has been more and more apparent, that the observance of the first Monday in October as a day of special fasting and prayer, of which I made mention in my last letter, was not in vain. That day has been repeatedly referred to by individuals as a good day. In several respects there has been a decided improvement in the moral aspect of our little community since. There has been almost no reference to old difficulties. Generally the brethren seem more deeply sensible of past sins and deficiencies, and more desirous of amendment. And the individual whom I referred to in that letter, whose influence had been so disastrous, has exhibited a marked improvement in his general conduct; and he appears to be actuated by altogether a better spirit. So obvious were the

benefits resulting from the observance of that day that, at the suggestion of several brethren, we observed the first Monday of the present month in a similar manner, holding meetings for prayer morning, noon and night, which were well attended; and we feel that a good impression was made.

Several members of the church have gone abroad in search of a suitable employment, as they could not find it here. Two others, and three whose relation has been removed to other churches, are laboring usefully as native helpers or teachers in different places. Hence our number is smaller than usual; but, so far as the internal state of the church is concerned, we enter on the present year with more favorable auspices than we have ever known. We do not yet make so perceptible an impression on those without as we could wish; but the improvement among ourselves leads me to hope we shall see a corresponding change elsewhere.

No one of the Protestant communities formed among the Armenians enjoys its civil rights more securely, or is subjected to fewer annoyances, than this at the present time. Our people have considerable intercourse with the citizens of Trebizond; and it is known that many are inquiring after the truth. But they are too narrowly watched, and their personal interests are too much involved, for them to be known openly as favoring Protestant views. Some would be exceedingly glad to break away from their present relations, if they could do so without pecuniary loss. "Oh," said one, "that I had been here during the time of persecution, that I might have been driven off, as you were, and now enjoy the freedom which you have!" Three young men have repeatedly begged me to send them to the Protestant college at Malta, or to any other place out of the country, where they may obtain an education, and examine the truth for themselves, unmolested by the priests. On my offering to one of these young men, who is a Romanist, one of our books printed at Smyrna, he declined, saying, "I am afraid to take it. It would become known at the confession." So terribly are these people enslaved by the priesthood; and so closely are they watched, lest the truth may gain access to their minds! This young man, however, calls upon me frequently for fifteen or twenty minutes; and on such occasions I have an opportunity to make known to him the unsearchable riches of

Christ. May the time soon come, when such persons shall overcome all restraint, and openly espouse the cause of truth!

## Diarbekir.

### STATION REPORT.

#### *Events of the last Year.*

In reporting the progress of the missionary work at Diarbekir during 1852, Mr. Dunmore first acknowledges the goodness of God to himself and his wife, in granting them continued health for the prosecution of their labors. In times of trial, moreover, the Lord has been pleased to vouchsafe his presence. "We entered upon the past year," Mr. Dunmore says, "in the midst of excitement and persecution. The truth had taken a firm hold on the minds of many; and its spread roused the enmity of those who put darkness for light. For some months we were obliged to breast the combined efforts of the ecclesiastical and civil authorities; and it is a matter of thanksgiving to Him who holds the king's heart in his hand, that evangelical doctrines have more than kept their ground." And our young brother mentions with special satisfaction the removal of Abdi Pasha, and the appointment of a successor "who promises to do better." Under the administration of the former, he says judgment was turned away backward, and justice stood afar off; but now the prospect is brighter.

At the beginning of the year, the Protestant community at Diarbekir consisted of twenty-one tax payers; whereas it now has thirty-eight; and some five others are waiting to be enrolled by the mejlis. Of the original number two have been removed by death; so that this little community has nearly doubled during the last twelvemonth. "Our field is great," Mr. Dunmore writes; "and it is also one of great promise. The fact that evangelical books to the amount of one hundred dollars have been sold and read in Diarbekir the past year, speaks for itself. The heaven is at work, and diffusing life through the mass. That the Jacobite Bishop, moreover, is a liberal-minded man, and admits that Protestants have the truth; that he has recently so far yielded to the wishes of his people as to permit our Turkish Bible to be read every Sabbath in his church, are facts which call for thanksgiving to God. And they should incite all to pray that the gospel of Christ may soon take the place of the crucifix, and pictures, and senseless mummeries."

But there are other features which need to be added to this picture. There are difficulties which the missionary is obliged to contend with, such as are not generally encountered in Western Asia. The Protestant community at Diarbekir

is made up of two distinct sects, the Armenians and the Jacobites. And these, with their peculiar prejudices, are not easily assimilated. The result is frequent chafing and discord; and to this day they have not united in the payment of their taxes. "Even our little church of three members," Mr. Dunmore says, "has not been harmonious. Not till the last Sabbath have we been able to celebrate the Lord's Supper; and then one of our number remained away from the table."

The school has been small, from the fact that there are but few children in the Protestant community, while but few from without venture to send to it. At no time, however, has it been so prosperous and hopeful as it is now. "Most of our people," Mr. Dunmore remarks, "have learned to read; indeed, there are almost none who cannot do so." This is certainly an encouraging fact. And the friends of missions, it is presumed, will take the same cheerful view of the field generally which animates the young brother who is already there.

## Mosul.

### STATION REPORT.

#### Health of Mosul.

OUR brethren at Mosul, in reviewing the missionary history of another year, naturally advert with peculiar interest to the healthfulness of the city in which their lot is cast. And it may possibly occasion some surprise, to find them writing so hopefully on this subject. "Perhaps it is premature to speak with confidence," they say; "but we believe that with due prudence this city can be occupied, and missionary labors can be moderately prosecuted here, even during the hottest months of the year." The past season is believed to have been a fair specimen of "a Mosul summer;" and when it is known that on 153 days the mercury reached or exceeded 90°, on 67 days 100°, on 39 days 107°, on 8 days 110°, and on 2 days 115°, it is presumed that no one will controvert the accuracy of the statement. The average temperature of thirty-five consecutive hours in July, beginning at mid-day, and determined by hourly observations, was 102°.\* Nor is this all. Our brethren say further: "Whatever extravagant impression these figures may make upon any one, we are persuaded that an experience of the reality would amaze him, and that he would exclaim, with Dr. Lobdell, 'I had not supposed such heat possible.' It is not that the mercury reaches 115°, or even

in some years 120°; but that for three months it does not fail to reach 100°; and that the nights are only less hot than the days!"

But in spite of all this, and though Franks are perfectly "wearied out" with the heat before the end of the summer, Mosul is regarded as a healthy place. The natives so consider it; and the proof is on every hand. "The cause of its healthfulness," Messrs. Williams and Lobdell suppose, "as also that which makes such heat endurable, is the incredible dryness of the atmosphere. During August and September, the hygrometer averaged 34° below the thermometer; and on some days the difference was as great as 41°. Were it possible to combine the dampness of Beirut with the heat of Mosul, it would be insupportable, and the city would become uninhabitable." As it is, the health of the latter during the past year, our brethren think, has been at least as good as that of the average of the missionary stations in the Turkish empire; and they are constrained to thank God and take courage, in view of a fact so far exceeding their hopes.

#### Unpropitious Changes.

In speaking of the changes which have taken place at Mosul, Messrs. Williams and Lobdell dwell, first of all, on those which are apparently unfavorable. "Twenty months," they say, "have now elapsed since the first of our families arrived at Mosul. Within that period five persons have left the number of those who meet with us, and but one has joined them; and that one acted from motives purely and avowedly secular. Not a person, so far as we know, has been brought to a saving acquaintance with the truth. Those who constitute our little church, if now regenerate, were so at that time. The Jacobite Bishop, now an Archbishop, has managed his people with masterly tact, tempering severity with lenity, till he has succeeded in withdrawing most of them from the danger of our contagion, promising to give them himself all that they need of the bread of life; so that we have less intercourse with them, and less direct influence upon them, than formerly."

The girls' school, moreover, has dwindled away so much, that the missionaries are constrained to think of its discontinuance. The pupil whom Mr. Williams took into his family, in the hope of training her to be a teacher of others, proved to be "so incorrigible a liar," that regard for his own children obliged him to dismiss her; and "she has almost literally returned, like the sow that was washed, to her wallowing in the mire." The native female who accompanied the family of Mr. Williams from Beirut, has left Mosul preparatory to entering upon a new and interesting field of labor in Hasbeiya.

The oppressive house-tax assessed upon those who were organized into a Protestant community

\* The thermometer used at Mosul is protected from all radiated and reflected heat; and the air circulates freely around it. It is in the shade, and fifteen feet from any wall.

at the close of 1851, as already mentioned in the *Herald*, still presses upon our native friends with unmitigated severity, notwithstanding the two vizierial letters, which at much expense they procured from Constantinople. This instance of gross injustice is supposed to have kept a few families from joining the evangelical party.

### *Encouraging Circumstances.*

But our brethren are permitted to speak of things which are more cheering. "The enemy boastingly threatened to double the poll-tax," they say, "as he had the house-tax; but though the vizierial letter did not undo the consummated wrong, it prevented the threatened injustice; and the poll-tax was set off to them as they had formerly paid it. A more marked triumph was the marriage of a Protestant young man to a Catholic girl, against and in spite of the combined opposition of all the hierarchies. The girl's father is now numbered as a Protestant. The boys' school, which early in the year had dwindled out of existence, has been resumed on a better footing; and it is in a more hopeful state than before. There is a gradually increasing call for books; and a higher value is set upon them; as is shown by the fact that the amount received for sales is fourfold what it was last year. To meet the demand, we have recently hired a room in a public place, and furnished it as a book magazine, where Jeremiah is found at all hours of the day, ready to aid any in their search for the truth, or to discuss the doctrines of the 'faith once delivered to the saints.' Thus far it has more than realized our expectations."

The members of the church at Mosul, though in many respects mere babes, are thought on the whole to walk together in love, and in some degree to glorify their Father in heaven by their good works. "They are imperfect," say Messrs. Williams and Lobdell, "but not more so than those whom Paul gathered into Christian churches. So far as we know, they have a good report from those who are without. They are evidently growing in knowledge; and we hope they are also growing in conformity to the image of Christ. The absence of a missionary spirit is their most marked deficiency. We maintain two preaching services and a Bible class upon the Sabbath, a weekly lecture and prayer-meeting, and the monthly concert. It is a rare thing that one of the male members of the church is absent from any of these meetings." Two children have been baptized.

That a Protestant community and an evangelical church have existed in Mosul for a year and more, is a fact of some moment. "Men have seen the ordinances of Christ's house administered in primitive simplicity, with an intelligent worship conducted decently and in order;" and they have gone away musing. A spirit of inquiry

has been awakened, chiefly among the Chaldeans and Syrians, which not all the efforts and wiles of their priests have been able to repress or control. In defiance of ecclesiastical interdiction, numbers of both these sects frequent the houses of the missionaries to search the Scriptures; and they go away full of troublesome queries for those who claim to be their spiritual guides. Facts are constantly occurring, which show that on every side the heaven is slowly and silently pervading the whole mass; so that even those who hold themselves aloof from direct missionary influence, are reached by the truth.

The demand for medical practice has been more than equal to Dr. Lobdell's strength. To this species of labor his afternoons are chiefly devoted; and as far as is possible through an interpreter, it is made an occasion for presenting the truth to all, Jews, Yezidees, Moslems and Christians. "With a little larger experience, a fuller acquaintance with the language, and the receipt of some printed blanks from Beirut, it will assume a more systematized form than has hitherto been possible. To speak of its results now would be premature; but it has already given access to many who otherwise would not have made our acquaintance; and it has alarmed the hierarchies, who in vain warn the people against the danger of American pills, and threaten to excommunicate those who swallow them."

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### Gawar.

LETTER FROM MR. RHEA, JANUARY 12, 1853.

It has been stated in a previous number of the *Herald* that Messrs. Coan and Rhea had resolved to spend the winter alone at Memikan; and that Mr. and Mrs. Crane, with Mrs. Coan, were to remain at Oroomiah. Mr. Rhea now says that, prior to the date of his letter, the winter had been comparatively mild in Gawar, though some twenty inches of snow fell about the 1st of December, and the mercury had sunk to fifteen, twenty, and twenty-five degrees below zero. In regard to the interest of the mission he and his associate are evidently hopeful. "We watch with intense interest," he says, "the unfolding of God's providences. Thus far he has brought us in safety; and we will trust him for the future."

### *Deacon Tamo.*

Khamis has just returned from a visit to his brother, Deacon Tamo. He is still a prisoner, and there is no prospect of his immediate release. Colonel Williams has reached Constantinople, and laid his case before the English embassy.

Mr. Brant has taken a deep interest in his welfare; and Mr. Stevens has kindly endeavored to enlist the influence of the Russian Chargé d'Affaires in his behalf. We trust, therefore, that something may eventually be effected.

Deacon Tamo's situation is more comfortable than it was. He occupies a large room, with some others confined for minor offences, and is not treated as a prisoner. His food and clothing are supplied by his friends; and he has books to beguile his lonesome hours. He has written us a long letter, giving us some account of his intercourse with Mohammedans and Armenians.

In the city of Van, some four days distant from us, it is stated that there are about thirty thousand Armenians; and Deacon Tamo was delighted to find a spirit of inquiry among them, and to have an opportunity to communicate evangelical truth. Many have said to him, after their discussions, "We know you are right; and we wish that some one would come and tell us these precious truths; but we are afraid of the Turks." While Khamis was passing through the markets, a number of young men gathered around him, anxious to find out all that they could learn about the evangelical Nestorians, and the work which is in progress among them. The Mohammedans say to Deacon Tamo, "You have been with us nearly six months. We have seen you in prison and in suffering; but we have seen no fault in you. Only one thing you lack, the faith of a Mussulman." Deacon Tamo still bears patiently his severe trials, and feels an unabated devotion to the interests of our Redeemer's kingdom.

#### *Neighboring Villages.*

Mr. Rhea speaks of "a short pedestrian tour," made by Mr. Coan and himself, to five or six of the largest villages near Memikan. To their surprise, in every place except one, they were "treated kindly and hospitably." Though some were bitterly opposed to the designs of our brethren, many were cordial in their bearing, and often sat with them from sunset until a late hour at night, and from early morning until night again, giving earnest heed to the truth. In many instances they spoke out frankly, saying, "This is all true; but we are afraid of the Turks." "We were frequently assured," Mr. Rhea remarks, "that if there was religious toleration in Turkey, many would openly sympathize with us; schools might be opened; and the word of God could be freely proclaimed. But so long

as Deacon Tamo lies in prison, it is positive evidence to the people that Nestorians in Turkey cannot have freedom of thought and action in religious matters. Is it strange that a down-trodden people, deeply impressed with Turkish cruelty, and unsustained by the consolations of the gospel, should be afraid?" Mr. Rhea makes another statement, which will doubtless be read with surprise and regret.

In the village of Chardewar, the home of Priest Dunkha, he and the other two priests were accustomed to assemble the people every evening, before Deacon Tamo was seized, praying with them, and expounding the Scriptures. But when, after Deacon Tamo's seizure, it was rumored that the Turks had their eye upon every one suspected of favoring our work, these little assemblies were discontinued; and neither on the Sabbath, nor during the week, had the word of God been preached there till we visited the place. Priest Dunkha has quietly dissolved his connection with us from fear, not daring to visit us for the past six months. His course has grieved us deeply; but we would be charitable in our opinion of it, knowing that he is excessively timid. We can hardly doubt that he is at heart a Christian, and sympathizes with our work. He was not at home the night we spent in his village.

As further illustrating the timidity of the Nestorians, Mr. Rhea says:

The other priest, a tall athletic man, who has an eye of fire, and would be capable of wielding a tremendous influence for the truth, if he were a new man in Christ Jesus, after we had spoken for some time to the listening crowd, seized the Bible, and in a strain of fervid eloquence unfolded the messages of divine truth. When he closed the book, his people invoked the blessing of God upon him, and said, "Why will you not preach to us thus every night?" "I am afraid of the Turks," he replied. "The time was when I would have gone from one end of my plain to the other, and no man would have dared to do me harm. I could have fought my way through all opposition. But if I should go to-morrow, before to-morrow night I should be on my way to Van to live with Deacon Tamo."

Mr. Rhea regards the absence of religious liberty in Gawar as a great hinderance to the missionary work. "The people, for the most part," he says, "fear their ecclesiastics only so far as they think they have access to the civil

power, and can wield it to their injury. Still I think that there is a stronger apprehension of danger from Turkish oppression than is strictly justified."

### *Opposition and Protection.*

In one village, where the chief has from the beginning been hostile, we were treated rudely. He rejected our salutations of peace; and when we tried to assure him that our mission to his people was one of love, he treated our words with scorn and contempt. He gave us to understand that our presence was not at all acceptable; and he even threatened personal violence, if we continued to visit the villages. From our inmost hearts we pitied him, and prayed for him, commending him to God's mercy. He hastened away to his Bishop, and reported our movements. In a few days the Bishop sent us the following message, "not from him," but from the villages: "If you come among us again, we will leave you to freeze before our doors, or be devoured by our dogs." The matter did not rest here. In a few days it was rumored that an armed troop, gathered from among the Nestorian villages, was coming with life and drum to seize us and our effects, carry us over the mountains, deposit us safely on the Persian side, and thus summarily rid themselves of the nuisance.

The Moodir, hearing of the hostile intention, sent two soldiers for our protection. He called the chief men of the villages to him, and, having reviled them in the most abusive terms, said to them, "Do you not know that neither I nor the Pasha can expel them? How then dare you attempt it? Go to your homes; and if there is any further disturbance, I will report it to the Pasha, and you will suffer for it." While they were assembled, there was considerable difference of opinion expressed as to the future policy to be pursued toward us. Some said, "We will shut our doors upon them; and we will not give them bread to eat, or water to drink, or a place to lodge." Others said, "If the American gentlemen come to our villages, we will receive them into our houses, and entertain them hospitably; but we are not forced to receive their teachings; nor do they wish to force them upon us."

When the Turkish soldiers arrived at our village, the people could not believe that they had come for our protection, but rather as spies to see who attended our school, and who frequented our reli-

gious services. The little boys in the school fled in dismay, and hid their Testaments; and four or five did not return during the stay of the soldiers. A number of the villagers were frightened from attending our evening services for a time.

### *Oroomiah.*

LETTER FROM MR. STODDARD, JANUARY 21, 1853.

THE last monthly epistle from Oroomiah contains a few items of intelligence, which will be read with interest by the friends of the Nestorians.

### *Oppression of the Nestorians—Mar Yoosuph.*

Our hearts are deeply affected by scenes which come daily under our observation. Scores of insolent Mohammedan sheriffs traverse the villages, demanding money or soldiers; and the moment their unrighteous demands are refused, they are ready to beat the defenceless people, pillage their houses, and abuse their wives and children. We have now with us a poor man and his wife, who have taken refuge at Seir, after suffering for months from such brutal violence. Their son is a teacher in our seminary; and he has been distressed to see his aged mother forced from home in mid-winter, and exposed for several days together to the coarse insults and buffoonery of the soldiers. What will be the end of these things we know not. Col. Williams, the English boundary commissioner, has been made acquainted with many of these painful facts; and Mr. Stevens, the British Consul, is using all his great influence with official persons, both Persians and Europeans, to turn the tide.

Meantime, our own duty is very clear. We must continue with earnestness and fidelity to preach the gospel, which affords such blessed consolations to the poor, and to pray for the temporal as well as the spiritual welfare of this ancient and long oppressed people. We doubt not that good will come out of this evil, and light out of this darkness.

Mr. Stoddard states that the old difficulty between England and Persia, growing out of the jealous attention of the former to the safety of its Indian possessions, and the aggressions of the latter in that direction, has been revived, and may

had to serious consequences. Such a result would manifestly be very unfortunate for the interests of the mission.

You are already aware that the government has instituted proceedings against Mar Yoosuph, one of the Nestorian Bishops of Oroomiah. He is charged with favoring the political interests of the Russians in a treasonable manner, and endeavoring to introduce among the Nestorians the religion of the Greek church. A few weeks since he was carried as a prisoner to Tabreez; and we have since learned that the government was disposed to push the matter to extremities. If, however, the intercession in his behalf of powerful friends can avail, he will ultimately be released, or his punishment will be mitigated.

#### *Schools—The Bible accessible to all.*

Notwithstanding the disorders occasioned by the political state of Persia, Mr. Stoddard says that the schools have increased more than in any previous year, there being at present between sixty and seventy of them. "Though by no means so efficient and useful," he remarks, "as we hope they will ultimately become, they are doing much to secure the permanent influence of the gospel among the people. As young men and women go out from our seminaries better furnished for their work, and are introduced as teachers into the schools, these are improved in their character, and in their turn react healthfully on the seminaries." The careful superintendence of so many teachers, scattered over so wide a field, it is justly observed, involves a vast amount of labor; but it is well expended, especially when connected, as it often is, with the preaching of the gospel.

We have repeatedly told you of the satisfaction which we feel in being able to give the whole Bible to this people in their spoken language. It is only a few years since there was hardly an entire copy of the Bible to be found in any village, either here or in Koordistan. The few manuscripts in existence were regarded with such superstitious veneration, that they were wrapped up carefully, and placed out of sight, to moulder in their dark and damp churches. And had they been ever so numerous, and ever so freely circulated, not one in a thousand could have deciphered their meaning.

What a blessed change for the Nestorians has taken place. That Bible which we clasp so joyfully to our hearts, which we make the basis of our heavenly

hopes, is given entire and in simple language to this whole people. It is to visit them at their rude homes, and lie beside them in their daily employments. This is a work which cannot die. We may all pass away; and much that we have done, may be neglected or forgotten. But we believe that this Bible, in the spoken Syriac, will live and preach to young and old, in the house and by the way, on the plain and in the mountains, and bring forth the fruits of righteousness, long after we slumber in the dust. Had the American churches conferred on the Nestorians no other blessing, how amply would this one thing repay their efforts. It animates us to think that in these lands, so long under the dominion of Satan, and to this ancient people, so long wanderers from the right way of the Lord, David and Isaiah and Paul, and above all the Savior himself, are hereafter to preach the glad tidings of redemption.

To the Bible Society, Mr. Stoddard says, the sincere thanks of the mission are due for the funds so liberally granted for this noble work.

#### *The Seminaries.*

Our seminaries are as flourishing this season as usual. Every year they are brought under a closer discipline, and aim at a higher standard of scholarship. About twenty of the young men in the male seminary are hopefully pious; and some of them give high promise of future usefulness. We have at present one boy, who is designed to succeed Mar Gabriel as bishop of the largest diocese in Oroomiah. We have also several from different mountain districts, and one from Boohatan, the extreme western portion of our field.

And we have this winter received a Jew, who professes to believe in the Lord Jesus Christ, and expresses a longing desire to know the way of life more perfectly. He is a young man of good talents, and the son of one of the most respectable Jews in the city. He encounters much odium among his people, because of his connection with us; and the probability is that his wife, whom he has recently married, and who still adheres to the religion of her fathers, will be forcibly taken from him. This is the first Jew in Persia, so far as we know, who has received the New Testament as his rule of faith; and his case is peculiarly interesting on that account. When shall the day dawn, and the day-star

arise, on that scattered and oppressed people?

In the female seminary the number of pupils has been increased from forty to fifty. The scholars are in an interesting religious state; but there is by no means that intensity of feeling which has been manifested in some former years. In-

deed our whole field is suffering very much from a comparative withdrawal of the Spirit's influences; and we need, above all things else, to pray for a shower of divine grace. We are painfully conscious that without this all our labors will be of no avail.

### Miscellanies.

#### ORIGIN OF AMERICAN MISSIONS.

THE American Missionary Memorial,—a work which deserves to be generally known, and thoughtfully read,—contains a very interesting account of the early efforts of our fathers in behalf of the pagan world. It is from the pen of Rev. Samuel M. Worcester, D. D., who has shown himself, in his life of the first Secretary of the American Board, fully equal to such an undertaking. The following extract forms a part of this sketch:

For a long period, America was to Christians of Europe the great field of missionary effort. It is even maintained that the inspiring idea of Columbus was derived from the prophecies; and that Isabella, his patron, made the conversion of the heathen an object "paramount to all the rest." When our fathers came hither, these were all "foreign parts;" it was all heathen ground. Long after their coming, the churches in England were accustomed to pray in their songs,

"Dark America convert,  
And every pagan land."

And in some places, these lines are still sung, strangely as they sound to the ear of a New England man who may chance to hear them. So vast is the change; so accustomed are we to our Christian institutions, that we are all in danger of forgetting that we live upon the soil that has been rescued from paganism. *Never, never should it be forgotten!* And never should it be forgotten that the settlement of New England was in reality, though not in name, a missionary enterprise. Or, if any prefer to call it by other terms, it may be called a *mission of evangelical colonization*; and it may be proclaimed in every language, as the sublimest mission of modern times.

#### Aims of the Pilgrims.

Those persecuted and exiled Puritans had no such purpose in coming hither, as has often been ascribed to them, even by some of their favored descendants. It was not for political immunities nor republican institutions. In the "love of Christ constraining" them, it was for the advancement of

that Reformation, which, a century after it had moved all Christendom, was still but in part accomplished; for they were not satisfied that the "Prince of Life" should only be acknowledged by the church in his prophetic and priestly offices. It was that, as "the Lord's freemen," they might give him his kingly right, and thus be "complete in him, which is the Head of all principality and power." It was that, in the "liberty" "wherewith the Son makes free," they might enjoy the gospel, without "human mixtures and temptations," and worship in peace "while worshiping in spirit and in truth." It was for the holier and surer training of a consecrated progeny, at the distance of a "nine hundred league ocean" from the corruptions of the old world. And not least of all in their desires and hopes was the salvation of the benighted heathen, while in every way which should be prepared before them they would toil and pray for the enlargement of the kingdom of "the Lord of all."

These were their motives and ends in separating themselves from the Church of England, which originally adopted the Reformation from paramount purposes of state policy. Above all things, it was in their hearts to call no man master, but to obey Him as their King, whose inspired word was their sun, and whose atoning blood was their eternal life. For this it was that, in the pure and undying "love of their espousals," they "went after him in the wilderness, in a land that was not sown." And in their own graphic expression, it was in a "wilderness world" that they built their habitations and their sanctuaries. For an object holy and sublime as ever angels celebrated, they lived here in hunger and in cold, and toiled and watched in weariness and in painfulness; where, when the bullock lowed, the wild beast answered him; and where, at the rustling of a leaf, the fond mother clasped her infant closer to her bosom. All the charters enjoined upon the colonists the duty of instructing and christianizing the pagan aborigines. The seal of the Massachusetts Colony is a true exponent of the aims and aspirations of our fathers. In expressive harmony with their benignant desires, they adopted the figure of an abo-

original, with the memorable words of the "man of Macedonia." Nothing, therefore, was further from their hearts than the wish or the thought of colonizing an immense "howling wilderness," and redeeming it for "a goodly heritage," at the price of the blood of the children of its forests and its streams.

#### *Early Efforts for the Indians.*

If the venerated Robinson had occasion to write to the Governor of Plymouth, "Oh that you had converted some before you had killed any," it was not because these were wantonly destroyed, or hunted down as "tawny and bloody salvages;" nor because their moral ignorance and wretchedness were not distinct objects of early and intense solicitude. In less than two years, one of the Plymouth settlers was specially designated to promote the conversion of the Indians; and as early as December, 1621, Elder Robert Cushman made an appeal to his friends in England in behalf of "those poor heathen." In 1636, the Plymouth Colony provided by law for the "preaching of the gospel among them."

In the labors of Eliot, the Mayhews, and others of no less renown, it may be, in heaven, and in the contributions and personal sacrifices of those who, out of their "deep poverty," sustained them, the first generation of New England furnished examples of as pure missionary zeal as has ever yet found a record or a grateful notice in the uninspired annals of redemption. And to all human appearances, far distant is the day when the "thousand" of thousands shall "become" as the "little one" was, and the "strong nation" as "the small one," in the all-pervading and ennobling power of such zeal for the salvation of the perishing.

The honor of the first plan in England for sending missionaries to the heathen has by mistake been given to that wonderful man, whose character is now at last receiving a just and brilliant vindication against the atrocious calumnies which have prevailed for two centuries. But the magnificent design of Cromwell, which contemplated the establishment of a council for the Protestant religion, in opposition to the Jesuitical combination at Rome, and which was intended to embrace the East and West Indies in its fourth department of operation, was more than thirty years later than the manifesto of the Pilgrims, declaratory of the "great hope and inward zeal they had of laying some good foundation for the propagation and advancement of the gospel in these remote parts of the world!"

A society had been formed in England, and collections had been taken, in aid of the missions of Eliot and his associates. It is beyond a doubt that the *first settlers of New England* were the *first Englishmen* who devised and executed a mission to the heathen!

As early as 1646, the legislature of Mas-

sachusetts passed an act for the propagation of the gospel among the Indians. From that day onward more or less of legislative provision has been made for their religious instruction, as well as their social comfort. And with all the changes that have passed over the "fathers" and the "children's children," there never has been a time when they have not furnished some laborers in the heathen part of this western world.

For almost two hundred years, the condition of our country and the state of the world at large very naturally defined, and, it may not be too much to say, very properly circumscribed the missionary field of these churches. They were poor, and there were "many adversaries." They may not have "done what they could," but they did a great and marvelous work. And the spread of the gospel throughout the earth was ever in the minds and the supplications of many "faithful men in Christ Jesus."

To pray for the conversion of the whole world, in the concert of prayer recommended, the year previous, by the churches of Scotland, was, in 1747, the dying injunction of David Brainerd to his beloved Christian Indians. But the time had not really come, until the last generation, when a Gordon Hall could reasonably be expected to take up the mantle of Brainerd, and, leaving the heathen of our own territories, go forth to the far distant Gentiles. And it is very wide from the truth, to assume or believe that any who first went from these shores to the heathen of the oriental continent and islands, or that any others, who, like Nettleton and Mills, so ardently and early desired, without ever enjoying, a foreign field of personal toil and trial, are entitled to an emblazoned remembrance; as if the conception of the arduous and glorious work to which so many are now consecrated had never entered the minds of the fathers, who had not yet fallen asleep, or of brethren in the Lord, who, in some domestic locality, were bearing the burden and heat of the day.

#### *Modern Missions.*

In the midst of the alarms occasioned by the French Revolution of 1789, "they that feared the Lord spake often one to another," and on both sides of the Atlantic there was a concert of supplication for the outpouring of the Spirit, the discomfiture of the foes of the gospel, and the enlargement of Zion over all the earth, even to "the uttermost parts of the sea." As early as 1792, there was a cheering earnest of the extensive revivals of religion, which, at the close of the eighteenth and the beginning of the nineteenth century, exerted a powerful influence, and gave an extraordinary though legitimate impulse to the work of American missions. After the London Missionary Society was formed in 1795, the movements and appeals of Christians in England had an electrical effect upon our churches. Missionary publications awakened an inter-

est which, in our present circumstances, it is difficult to appreciate.

New settlements were now rapidly extending in Western New York, the valley of the Ohio, and the Mississippi. The religious privations and moral dangers of the emigrating children of the Pilgrims and Puritans of New England were regarded by their friends at home as but little less than those of the heathen tribes, whose wigwams and manifold abominations were, in some places of the wilderness, not distant from them "a Sabbath-day's journey." Hence plans for new evangelical exertions, and for new organizations adapted to the exigencies of the times, were anxiously and devoutly considered.

#### *First Organizations in this Country.*

Before the independence of the colonies, there were several attempts to form missionary societies that should be independent of those in England, Scotland, and elsewhere, to which the colonial churches were accustomed to make liberal contributions. But such attempts were discouraged in the mother country. Missionary organizations in Massachusetts, for example, were denied the royal seal of approval or consent. This was doubtless owing to the desire and policy of preventing an increase, both of Congregational and Presbyterian elements of antagonism to Episcopacy.

In 1787, a "Society for Propagating the Gospel among the Indians and others in North America" was incorporated by the legislature of Massachusetts. In 1789, the General Assembly of the Presbyterian Church "passed an order requiring the churches under their care to take up collections for a missionary fund." A mission from this church to Africa had been contemplated in 1774, the same year in which the Connecticut General Association resolved to send missionaries to the northern and western wilderness. In 1798, this association became the Missionary Society of Connecticut. The New York Missionary Society, for "sending the gospel to the frontier settlements, and among the Indian tribes in the United States," was formed a little earlier, November 1, 1796.

#### *Massachusetts Missionary Society.*

After much consultation, in 1797 and 1798, and not without much opposition from various causes, the Massachusetts Missionary Society was formally instituted, May 28, 1799. The object was "to diffuse the knowledge of the gospel among the heathens, as well as other people in the remote parts of our country, where Christ is seldom or never preached."

This society, like those which had already begun to operate with auspicious tokens of the divine blessing, may be said to have been born and baptized of the Holy Spirit; while thousands of new converts to righteousness were animating the hopes of the tried and faithful in Christ Jesus. Those

great revivals, to which allusion has been made, carried forward and signaled the work of missions in our churches far beyond what many among us, at this day, appear to have ever known or imagined; although the knowledge is quite essential to any just view of the origin of our present foreign missionary organizations.

The first address of the Massachusetts Missionary Society breathes the genuine spirit of the charge from Mount Olivet. The society was at once brought into fellowship and correspondence with the London Missionary Society, and others in Great Britain. Among the founders were the worthy and honored men who afterward had the leading influence in the formation and establishment of the American Board of Commissioners for Foreign Missions; and it was while laboring in the Massachusetts Missionary Society that they were trained for their higher responsibilities and more memorable services. For twenty years before the first missionaries went from America to Asia, the good hand of God had been wonderfully working in the churches of New England and the Middle States, and all over the country, hastening and completing the fullness of time for their consecration and departure.

Establishments precisely similar to those which we now sustain in foreign lands might have been undertaken by the Massachusetts Missionary Society. But as some of the members wished to leave no room for a doubt of their constitutional powers to extend their operations to any other land, it was explicitly voted, in May, 1804, that "the object of the Society is to diffuse the gospel among the people of the newly settled and remote parts of our country, among the Indians of the country, and through more distant regions of the earth, as circumstances shall invite and the ability of the society shall admit." The constitution was amended accordingly. If the men, therefore, could have been obtained, and the money secured, missionaries could have been sent to Bombay, Ceylon, and the Sandwich Islands, as they were afterward by the American Board of Commissioners for Foreign Missions.

#### *Dr. Griffin.*

After the formation of the Massachusetts Missionary Society in 1799, there was a constant progress of the spirit of missions. In the annual missionary sermon before the General Assembly in Philadelphia, preached in May, 1805, Dr. Griffin said, "The Christian world, after long contenting itself with prayers for the heathen, and with saying, 'Be ye warmed and filled,' is awakening to more charitable views. Men, warmed with apostolic zeal, have abandoned the comforts of civilized life, and are gone to the ends of the earth to bear to benighted nations the first tidings of a precious Savior. Numerous societies have risen into existence on both sides of the Atlantic, under whose patronage missionaries are now employed.

from India to the American wilderness, from Greenland to the Southern Ocean. Some of the first-fruits of their labors, I hope, are already gathered into the heavenly garner." "In the awful hour when you, and I, and all the pagan nations, shall be called from our graves to stand before the bar of Christ, what comparison will these objects bear to the salvation of a single soul? Eternal mercy! Let not the blood of heathen millions in that hour be found in our skirts. Standing as I now do, in the sight of a dissolving universe, beholding the dead arise, the world in flames, the heavens fleeing away, all nations convulsed with terror, or rapt in the vision of the Lamb, I pronounce the conversion of a single pagan of more value than all the wealth that ever Omnipotence produced. On such an awful subject it becomes me to speak with caution; but I solemnly aver, that were there but one heathen in the world, and he in the remotest corner of Asia, if no greater duty confined us at home, it would be worth the pains of all the people in America to embark together to carry the gospel to him."

*Dr. Worcester.*

In his sermon before the Massachusetts Missionary Society in May, 1809, Dr. Worcester affirmed, that "the extensive dissemination of the word of God, the unlocking of the treasures of divine truth to all the families of the earth, the general diffusion and nurture of a missionary spirit, and the establishment over all the world of missionary stations, are most important preparations for the glorious scene in due time to ensue. Ere long the Lord will give the word, and great will be the company of the publishers. Light will break forth in all directions, and the whole earth will be filled with the knowledge of the glory of God." "Yes, my brethren, the oracles of God are sure, and the expanding hopes of the Church are not vain. The Lord is on his way; and the day, the long-expected, prayed-for day of his promise, is at hand."

Others, also, were at this same time intently watching the indications of Providence, and devoutly praying that laborers might soon be furnished and sent forth to the perishing Pagans of other continents. Indeed, the days had now nearly arrived when the American churches should send forth to the "utmost parts of the earth," not their sympathies, supplications, and supplies only, but their servants for Jesus' sake, to gather sheaves of glory to the Son of God. The young men were ready, and the hour at hand for the fathers to give them the guidance of their wisdom, and the guardianship of their care.

Before the expiration of another year from the time of Dr. Worcester's Sermon in May, 1809, there were, as it is now known, about twenty young men who had been examining the question of duty in regard to preaching the gospel to the heathen of Asia, Africa, or the islands of the sea. And

with the life of some of these in particular not only begins a new chapter, but a new volume in the history of American missions.

DISCOVERIES IN SOUTH AFRICA.

A CAPE TOWN paper, of January 26, has the following paragraph in regard to certain recently explored districts in Southern Africa:

Yesterday's post from the Orange River Sovereignty brings some intelligence from a party who have ascertained the boundaries and extent of the great lake. Its length is computed at sixty, and its average breadth at twelve miles, giving a sheet of fresh water equal to about seven hundred square miles. Connected with this inland sea, the largest yet discovered in Africa, there is at least one noble river, navigable to an unknown extent. The surrounding tribes or nations are in constant communication with the Portuguese settlements on the coast, with whom they trade in copper and other produce, with a little smuggling and some piracy in slaves, of course contraband and unknown to the Portuguese authorities. The travelers appear to have been everywhere well received by the native chiefs and people. The Friend of the Sovereignty, January 13, states that Messrs. C. and F. Green have just returned from the interior; and we also note the arrival of the Chief Sechéle. The above party, accompanied from the lake by Messrs. Wilson, Edwards and Campbell, have traveled round the great lake. They find the extreme length to be sixty-five miles, and the average breadth twelve. Their journey has been on the River Teougha, with the view of elephant shooting. In this they were disappointed, having killed but a few, in consequence of their having got into the *tsetse*, (a fly destroying cattle, horses, dogs, &c.) They have had much difficulty in getting out, by reason of the loss of oxen, both by the fly and the Boers in their late attack on Sechéle. The River Teougha is of great magnitude. It was only approachable at two places in a distance of one hundred and thirty miles, in consequence of the overflow of water flooding the country for many miles on either side of its banks. The longitude west was computed by Messrs. Green and party to be twenty-two degrees, having made an almost due west course from the great lake. The above party have endeavored to reach De Babi, the chief of a very powerful Macobo tribe, living on the Teougha River. A mountain of considerable height points out his whereabouts. This mountain is reported by the natives to be covered for many months with snow. The natives of that country carry on a considerable traffic in copper, having extensive mines, and also deal largely in slaves with the Portuguese, from whom they get in return, cloth, guns, powder, &c. &c. Sebetuane purchases the greater part of his copper ornaments from this tribe.

## Proceedings of other Societies.

### Foreign.

#### MISSIONS OF THE SCOTCH FREE CHURCH.

THE Home and Foreign Record of the Free Church of Scotland for December contains an account of its missionary force in India, which is as follows:

#### Calcutta.

Rev. Dr. Duff, at present in Scotland.

" William S. Mackay,

" David Ewart,

" Thomas Smith,

" David Sinclair.

At Chinsurah, near Calcutta:—

Rev. Ebenezer Miller, and

Mr. W. C. Fyfe.

The following native preachers are laboring at Calcutta, Bansberia, Culna and elsewhere, as opportunities occur for proclaiming the glad tidings of great joy to their perishing countrymen:—

Rev. Behari Lal De,

" Jagadishwar Bhattachargya,

" Prasunna Kumar Chattargya.

Several native catechists, who are at present before the Presbytery of Calcutta in the different stages of their trials, are employed in the same way. The numbers now attending the Calcutta Institution amount to three thousand.

#### Madras.

Rev. John Anderson,

" Robert Johnstone, } at present in Scot-

" John Braidwood, } land.

To this station there sailed, in September last, as new missionaries:—

Rev. Robert B. Blyth, and

" Alex. B. Campbell.

At the same station there labor:—

Rev. P. Rajahgopal,

" A. Venkataramiah,

" S. Etirajooloo,

who, as ordained ministers, sometimes address as many as a thousand of their heathen countrymen in their native tongues. At Madras and the four stations connected with it, Nellore, Chingleput, Conjeveram and Triplicane, between two and three thousand of the youth of India are receiving a Christian education.

#### Bombay.

Rev. Dr. Wilson,

" Robert Nesbit,

" John M. Mitchell.

And with them are:—

Rev. Dhanjibhai Nauroji, } ordained ministers;  
" Hormasdjee Pestonji,

" N. Sheshadri, preacher of the gospel.

In Satara, at some distance from Bombay, the Rev. James Aitken has been for some time laboring; and at the different seminaries in and connected with Bombay from fifteen hundred to two thousand are receiving a Christian education. Two converts from Abyssinia have proceeded to their native country, and opened schools, where the word of God is taught.

#### Puna.

Rev. James Mitchell has long labored at this station. Rev. William Kinsaird Mitchell lately sailed to join him. He is also assisted by Rev. Wezir Beg, a converted Mohammedan, now a preacher of the gospel.

#### Nagpore.

Rev. Stephen Hislop,

" Robert Hunter.

Through good report and had these brethren have continued to labor with success; and some hundreds of youth are instructed in the truth.

The Free Church of Scotland has also a mission in Southern Africa; but the Committee were unable to describe its actual condition in December last, in consequence of the ravages of the Kaffir war. The efforts of the Free Church in behalf of the Jews are committed to another "scheme;" hence the Committee on foreign missions did not speak of the force employed among the seed of Abraham.

#### MISSIONS OF THE UNITED BRETHREN.

THE December number of the Periodical Accounts contains the last Circular Letter of the Synodal Committee for the management of the Brethren's missions. So much of this interesting document as relates to the different fields and stations under the care of the Committee, will be found in the following extracts:

#### Greenland.

In casting a rapid glance at the occurrences of the last year, we direct our attention first to our northern missions. Our brethren and sisters in Greenland have had during the past year to contend against obstacles in the care of their congregations, to which allusion has been frequently made. The dispersion of the Greenlanders, enforced by the Danish Board of Trade, is attended by a perceptible decline of the out-dwellers in scriptural knowledge and the

Christian life. Though they possess the word of God, and meetings and schools are held by faithful national assistants at places where greater numbers of them reside, they painfully feel their absence from the services of the congregation, and the loss of that special care on the part of the missionaries which their weak character so much requires. Meanwhile our brethren are the more anxious to pay periodical visits to these poor scattered people, and to improve faithfully the opportunities afforded for spiritual intercourse with them.

It would, however, be very wrong to conclude that our mission in Greenland, which has been the chief instrument in the hand of God of bringing the blessings of Christianity to the whole Greenland or Esquimaux nation, has now become inefficient and unfruitful. The consistent and Christian walk of many members, and the cheerful faith with which others are enabled to meet the hour of death, are sufficient evidences that the gospel is not preached to them in vain. They cherish a value for the word of God, such as might put to shame the more enlightened Christian world at home. The words of Jesus are still considered as incontestable truths, even by the most degenerate member of our Greenland flocks. However we may deplore the circumstances referred to, we will not lose courage nor quit our post; but we will trust in the help of the Lord. Nor will we be too much disheartened by the order, lately received from the Board of Trade in Denmark to baptize and receive no more heathen, but to direct them to the Danish mission. This proposition, however indicative of an unfriendly spirit, has reference chiefly to Fredericksthal, the most southern of our stations, since heathen (probably descendants of the ancient Normans) are found in any number only on the east coast, a coast almost inaccessible to us on account of the ice. From that quarter the congregation at Fredericksthal has hitherto had a considerable increase; while such as came only on a visit, and could not resolve to remain there, took with them what they had heard, and thus assisted in spreading the gospel.

At New-Herrnhut the newly established training-school for national assistants was making satisfactory progress under the direction of Br. S. Kleinschmidt. One of the pupils, called Simon, is a descendant of the first convert of the Greenlandish nation, Kayarnak. Br. Kleinschmidt says of him: "He is a hopeful youth of eighteen years, modest, honest, thirsting after knowledge, not unacquainted with the corruption of his heart, and consequently open to correction, and, which is a rare virtue among young Greenlanders, obedient." At Lichtenau, the largest settlement, evidences of spiritual life were not wanting. On the 5th of July, e. g., so many out-dwellers had flocked together for the enjoyment of the Lord's Supper, that the total number of communicants amounted to 237. A painful loss was

sustained by this congregation in the departure of the aged national assistant, Benjamin, a man of great influence among his countrymen, and truly faithful in the discharge of the duties of his office.

#### *Labrador.*

Hopedale was visited during the passion-week by a great number of southlanders, Europeans and half-castes, many of whom came from considerable distances, and made by their demeanor a salutary impression upon the congregation. As these poor people are deprived of all other spiritual care, it is pleasing that they begin to find in Hopedale a place for edification and furtherance in Christian knowledge.

The continued advancement in spiritual grace of the Esquimaux from Saeglek is a matter of joy and thankfulness to the missionaries at Hebron. Several of them were already baptized. In the school they took great pains, and made much progress. The former sorcerer, Packsaut, now testifies to the visiting heathen how happy both he and his wife Kommak feel, since they came to live at Hebron, and have overcome their reluctance to be converted. The missionaries in all the stations take great pains with the instruction of the young; and the blessing of the Lord has accompanied their labors.

#### *West Indies.*

Our extensive missionary work in the West Indian Islands appears to be prospering. The negro congregations there are advancing in Christian knowledge, and the word of God dwells richly among them. The schools, which are kept chiefly by colored teachers, are in a flourishing state. Much attention is given by the missionaries, as far as their strength allows, to the care of individual souls, an object of increasing importance. Our seven numerous congregations in the island of Antigua have given us generally cause for thankfulness to the Lord. The same may be observed in reference to the training-school at Cedar-hall, whose director, Br. A. Hamilton, has lately returned from a visit to Europe. The intelligence received from our missionaries in St. Kitts and Tobago has been likewise, upon the whole, of a cheering nature. From Barbadoes complaints are made of the injurious influence exercised upon some of our congregations by the spirit of pride and indifference to the word of God. Jamaica has continued to suffer more or less from the cholera and from various other severe visitations. The impoverishment of the colored population, in consequence of the depressed state of trade and the abandonment of many plantations, was increased by the failure of several natural productions, especially the yam, the principal food of the negroes. In consequence of these judgments the scoffers at religion were to a considerable extent silenced, and the churches were again better attended. Our thirteen congregations proved

steadfast during that trying season, and were in a pleasing state. The missionaries spent much time and labor on the instruction of the youth. The newly established country-schools, whose number has increased to twenty-four, providing instruction for upwards of a thousand children, continue in satisfactory progress. The normal school at Fairfield, from which already many efficient colored teachers have proceeded, is about to be enlarged.

In the Danish Island of St. Croix the insufficiency of the old churches had been long painfully felt, and it was therefore a most joyous event when on the 15th of February of the present year, at Friedensberg, the newly-built school-house, after receiving considerable enlargement, was solemnly dedicated as a church. The old church will be employed as a school. At Friedenthal the foundation-stone of an entirely new church was laid on the 27th of May. At Friedensfeld preparations have been made already for the erection of a new church.

As a peculiarly pleasing feature in the history of our West India mission, must be mentioned the help which we derive increasingly from the natives themselves. Besides a great number of colored teachers, we have also several most useful national assistants, among whom we would mention particularly the Brn. Buckley in Antigua, and Alfred Lind in Jamaica, who have been appointed as regular assistants in the missionary service, and who take part in the preaching of the gospel.

#### Surinam.

With deep emotion of heart we now proceed to report the events which have marked the history of the mission in Surinam during the period under review. The Lord has, indeed, seen fit to cause the waves and billows of tribulation to pass over it. In the autumn of 1851, the yellow fever broke out, accompanied by a violent influenza, which carried off numbers of negroes on the plantations. The mission family at Paramaribo also was visited by the former disease, which at first appeared in a milder form, so that several brethren and sisters attacked by it recovered; yet by degrees the disease assumed a most deadly character. On the 19th of September Br. A. Eisloffel departed this life by means of the pestilence; and after him no fewer than eleven brethren and sisters fell victims to it; so that, together with those who died of other complaints, we have lost in this mission fourteen brethren and sisters within the short period of ten months. That was, indeed, a season of darkness and mystery, which humbled us deeply. It is, however, a matter for devout gratitude that all our departed fellow-servants were enabled to leave this world in cheerful reliance on their Redeemer, and to bear witness, even in death, to the lively hope which is the portion of those who are God's dear children. Meanwhile the Lord did not suffer his work to remain stationary. The

surviving missionaries continued to labor with diligence and self-denying faithfulness; and the places of the departed were gradually supplied by other brethren and sisters, willing to serve the Lord in that country, which has latterly proved the grave of missionaries. For the service of the congregation at Bamby in the bush-country, to which so many sacrifices have already been brought, we hope to appoint in future a national helper, under the inspection of visiting missionaries.

The blessing of God has everywhere accompanied the labors of his servants. This has been peculiarly the case on the newly established station on the Warappa Creek, in one of the most populous districts of the colony, which had been hitherto visited from Charlottenburg. Of the progress of the work of conversion among the negroes on the plantations, many a cheering instance might be reported. As such may justly be considered the conversion of the aged idol priestess Bandina, at Berg-en-dal, where Sr. Hartman is laboring faithfully, both among young and old. That ill-famed idol worshiper became a triumph of grace, a believing sinner, whose soul thirsted for the living God, as the hart panteth after the water brooks; and at last she left this world with the full assurance of the forgiveness of her sins. The poor negro slaves on the plantation La Poule have provided from their own means a place of meeting, with a table and other appendages, besides offering a contribution to the expense of the mission.

New plantations are constantly opened to the missionaries; and though in some of them obstacles of various kinds are placed in the way of their labors, and though in others Satan still maintains his hold on his vassals, the reports of the brethren recount many a victory over the kingdom of darkness. Many a death-blow is given to the idol worship of the negroes by the preaching of the cross and the destruction of their fetishes; and the poor ignorant heathen come in crowds to hear the word of life. What is most needed at present is the establishment, on the plantations to which the brethren have access, of elementary schools for the children, many of whom are most desirous after Christian instruction. In the hope that we shall be allowed in the course of time to bestow greater care upon the neglected negro youth, the new training-school for elementary teachers at Beckhuizen was commenced by the late Br. Voss. From several estates, the owners of which are favorable to the mission, and from certain government plantations, ten pupils, some of whom are heathen in a state of gross ignorance, have been intrusted to us. These are now to be prepared for future service as teachers in our elementary schools. A new school-house is building for the large day-school in the town of Paramaribo. Here, where often twenty to thirty adults have been baptized at once, the number of members of the congre-

gation has increased to five thousand five hundred.

#### *South Africa.*

In South Africa, though the war with the Caffres continues to be attended with desolation and bloodshed, our brethren and sisters have been mercifully preserved from falling into the hands of man. In our last year's report we mentioned the safe return of the missionaries from Colesberg to Shiloh. Finding the settlement occupied by English troops, they took up their quarters in the mission premises which were yet standing, viz. the school and smithy; and the mill was again set a going. The church had to serve as a barrack. Thus far the Lord has given our fellow-servants strength and courage to hold out in the spirit of hope, and to minister to their faithful Fingoe flock amidst many privations and dangers. They, as well as the other inhabitants of the place, have been frequently exposed to great danger, and have been saved only by the wonder-working hand of the Lord. This was particularly the case on the 4th of January, when the settlement was surrounded by swarms of Caffres eager for spoil, and probably ready for slaughter. Although on this occasion they lost all their cattle, they had cause for the liveliest gratitude to the Lord, who in the hour of danger held his hand over them, and kept them as the apple of his eye.

The assurances of sympathy and intercession which they were continually receiving from their brethren and friends at home, afforded them much encouragement. Of the gifts of Christian love sent them, a portion has reached their hands, to their great joy. An unusually plentiful harvest had also contributed to the supply of their most pressing necessities.

Goshen and Mamre are still deserted. From the latter station the missionaries had fled to Fort Peddie, where they had to endure many hardships. From thence Br. and Sr. T. Kuster proceeded to Clarkson; while Br. and Sr. C. Nauhaus went to Enon. Enon also was in great danger, the enemies infesting in large numbers the neighboring Zuurborg. Br. and Sr. Klinghardt, therefore, fled to Clarkson with the families of their congregation; and Br. Lehman remained several months alone with a number of Hottentot men to protect the place, which, however, by the grace of God remained unmolested. The congregation is at present again united at Enon. At Clarkson the fugitives were cordially received by the Fingoe flock, which is in a promising state, and with whom their fellowship in the house of God was to mutual edification. Our older and larger Hottentot congregations at Genadendal, Elin, and Groenekloof have approved themselves as loyal subjects in these trying times; and the majority of their members have, by their Christian conduct, afforded joy to their teachers and honor to the gospel. Not all of them, however,

have escaped the injurious influence of the times. Our missionaries had to contend particularly against the vice of drunkenness; but they were supported by the general feeling of the congregation. The bottle or wine-stores, established in the neighborhood of Genadendal and Groenekloof, were to be given up, in compliance with the urgent representations made to the Legislative Council by the missionaries and other residents. The majority of the volunteers from our congregations, who had served in the war, have now returned, very few of the whole number having lost their lives. Br. and Sr. Wedeman are engaged in blessed activity among the lepers in Robben Island.

#### *Mosquito Coast.*

Our brethren and sisters on the Mosquito Coast have prosecuted their labors, which have been mercifully owned by the Lord. Br. Kandler, having recovered from a serious injury, is now engaged in the building of a new church, the old one being quite ruinous. Divine service at Bluefields has been well attended; and the school, in which also some Indian boys are instructed, is prospering under the superintendence of Br. Lundberg. While the preaching of the gospel is beginning to take root at Bluefields, and while a negro congregation is collecting there, the missionaries have not yet been enabled to extend their labors much among the Indians. Several Indian families who had shown an inclination to settle at Bluefields, have, with their customary instability, left them again after a short sojourn. Meanwhile the brethren, and especially Br. Pfeiffer, have undertaken several laborious voyages to visit the Indian villages near Pearl-Key Lagoon, and many of the inhabitants showed themselves not unwilling to listen to them.

#### *Australia.*

From our two messengers to the poor aborigines in Australia, we have received intelligence up to January of the present year. Since October, 1851, they have been settled on Lake Boga, about 200 miles northwest from Melbourne, a country apparently suited to the attainment of their object. Previous to this they had resided at several colonist stations, especially at Ganawarra, where they experienced much kindness from Mr. Campbell, and where frequent opportunity was afforded them for intercourse with the Papoos. On the plot of ground assigned them by the Governor, Br. Ch. Jos. La Trobe, stands their little log-hut on a solitary hill, commanding a pleasant view of the lake and surrounding country. The soil is fertile, and they hope to cultivate their gardens successfully. Their main reason, however, for selecting this place, is the number of Papoos found in its vicinity. In the acquirement of the language they have so far succeeded, that they are able to make themselves understood; for the effectual proclamation of the joyful message of salva-

tion in Christ Jesus their knowledge is, however, yet insufficient. The fearless and affectionate manner in which they converse with the natives has already gained them the confidence of many. Yet the ground into which the good seed is to be sown is a very barren one. The brutal rudeness, indolence, and inhuman cruelty of this people, appear to be without a parallel. Their numbers are continually decreasing, in consequence of both the progress of the Europeans into the country, and of the wars in which they are continually engaged with each other, and of infectious, disgusting diseases by which they are carried off. Our missionaries, however, are of good courage, and doubt not that the Lord will grant them success. "And if by our coming here," they write, "no other object were obtained, than that the sun of the gospel should enlighten only the parting hours of this dying nation, and if only a few of its last descendants should taste the sweetness of the word of God, we shall have accomplished a great end."

#### *North American Indians.*

Of our mission among the North American Indians, nothing of a striking nature can be reported. The congregations are small; nevertheless the preaching of the cross has not been in vain among them. The progress made in the schools has given much satisfaction to the missionaries. Their hope of getting access to some of the neighboring tribes has been frustrated by the unstable, roving habits of the Indians. The mission among the negroes in East Florida has proceeded peacefully, and not without tokens of the divine blessing.

#### RHENISH MISSIONARY SOCIETY.

A LATE number of the *Berichte Rheinischen Missionsgesellschaft* contains the substance of a letter from Rev. Hugo Hahn, one of the missionaries of the Rhenish Missionary Society in South Africa, in which he describes the results of a visit made by Messrs. Gaston and Anderson to the Ovampo, a people residing about 18° south of the equator. From his statement it appears that this tribe is both agricultural and pastoral, a part of its land being set apart for tillage, and a part for grazing. Mr. Gaston estimates their number at six thousand; but Mr. Anderson thinks there may be twelve thousand. Each family lives by itself, in the midst of its farm, the various buildings deemed necessary for its use being uniformly inclosed; but the habitations are so near together, that the occupant of one can call to his neighbor. So fond are the people of dances and games, that every family has a place provided especially therefor. Their musical instruments are a rude drum and a seven-stringed guitar. They are skillful in pottery; but in the

other mechanic arts they have made but little progress.

They trade with the Portuguese, to whom they carry ivory, traveling four days' journey to the Kuene (Great River) for this purpose, and then crossing by the aid of the Ovapangari. Their weapons are small bows, arrows with iron points, spears and daggers. They are not warlike; and they live in peace with nearly all the adjacent tribes. They have no springs; but they have wells forty feet deep. Much rain falls during the year, and the soil is light. The language of the Ovampo is supposed to resemble that of the Herero, among whom the Rhenish Missionary Society has commenced operations. Between the Herero and Ovampo there is an uninhabitable desert, which must necessarily be traversed.

#### AGGRESSIONS OF THE BOERS IN SOUTH AFRICA.

THE last number of the *Herald* contained a notice of the destruction of Kolobeng, one of the stations of the London Missionary Society in South Africa. The following extract from a letter of Dr. Livingston, written at Kuruman, September 20, throws additional light on this melancholy instance of unprovoked aggression:

I have been delayed longer on the way from the Cape than I anticipated; but I now see that the hinderances have been the means, in the good providence of God, of preventing me from falling into the hands of the Boers. In their late foray they often expressed regret that they had not caught me. The least they would have done, would be to take wagon and everything else, and thereby prevent me from proceeding on my intended tour. As it has turned out, I reached this in time to become aware of their plans, and I shall pick up all the information the various hunters and travelers have learned of their movements, and then shape my course so as to steer clear of them. I have no doubt of succeeding in the plans I mentioned to you in my last. I only feel a little disgusted at being obstructed by a parcel of Boers, whose independence was lately recognized by our government, on the express condition that no hinderance was to be put in the way of British subjects going towards the Lake.

On the 28th ultimo, six hundred Boers and seven hundred natives appeared in the Bakwani country. The natives were compelled to accompany them. Before going to Sechéle's town, they sent a party with four wagons down the Kolobeng to my house. The town is eight miles distant; and, ever since the removal of the Bakwanis, the house was guarded by a few Balala placed by it for that purpose by Sechéle. It remained in perfect security for two years, and gentlemen passing northward deposited a portion of their stores in it till their re-

turn. And, so far as the Bakwanis were concerned, these stores were as safe as if under Chubb's locks in London. Well, the Boers broke it open, tore all my books, and scattered the leaves all over the place, destroyed my medicines by smashing the bottles against the adjacent rocks, carried away all the best furniture and broke the rest, took the smith's forge, all the tools, corn-mills, and certain stores of coffee, tea, &c., left by English gentlemen, who have gone to Sebitoane's country. The whole body of the Boers then went to Sechéle's town, and attended church there; Mebelee, a native teacher, whom you may remember, conducting the service. After the afternoon service, they told Sechéle to send away his women and children; for they had come to fight with him, because, though repeatedly ordered by them to prevent Englishmen from going northwards, he had not only permitted, but encouraged them. He replied that he was a man of peace, and asked why he should obstruct Englishmen, who had always treated him well. Next morning they commenced firing on the town with swivels. It soon took fire, and the flames having compelled the women and children to flee, and the men to huddle together on a small hill in the town, the Boers killed sixty natives. The men, however, kept their position the whole day on the hill, and killed thirty-five of the Boers. The Boers, having horses, carried off all the cattle of the Wanketse, Bakhatala, and Bakwanis. They burned, or carried off, all the corn of the three tribes. My cattle, and those of three native teachers, were also carried off.

The following letter from Sechéle to the Rev. R. Moffat will be read with melancholy interest :

Friend of my heart ! I am Sechéle. I am undone by the Boers, who have attacked me. I had no guilt with them. They required that I should be in their kingdom, but I refused. They demanded that I should prevent the English, the Griquas and Batlapi, from passing me towards the north. I replied, "All these are my friends, and, therefore, I can prevent no one of them." They said that I must go and speak with them, and I replied, "I do not understand your language;" but I said, "If you bring Edwards to be an interpreter between us, then I shall speak with you." They came on Saturday, and prepared to fight on the Sabbath; but I besought them not to fight on the Sabbath, and they assented. They began on Monday morning at twilight, and fired with all their might, and burned the town with fire, and scattered us. They killed sixty of my people, and captured women and children and men. The mother of Baleriling they also took prisoner. They took all the cattle and all the goods of the Bakwanis; and the house of Livingston they also plundered, taking all his goods. The number of their wagons was eighty-five and a cannon; and after they had stolen my

wagon and that of Macabe, then the number of their wagons, counting the cannon as one, was eighty-eight. Also the goods belonging to the hunters [the English gentlemen exploring the country] were all burnt with the town. And they have also scattered Sentahe's people and Mosechele's people [Wanketse and Bakhatala], and they have determined to destroy the whole country; and of the Boers were killed twenty-eight. Several, both Boers and Bakwanis, have since died of their wounds; both parties leaving several of their dead unburied. Yes, my beloved friend, now my wife goes to see the children, and Kobus Hae will convey her to you. I forgot to mention that I said to the Bakwanis, "Let us flee to the south country;" but they replied, "The kingdoms of that country have not a bit of peace;" I shall therefore wait and see where they will settle. Salutations to all the teachers and to my children.

But the Boers were not satisfied with their glorious achievements. They must needs rid themselves, if possible, of the servants of Christ who had been laboring for the spiritual good of the natives. Messrs. Edwards and Inglis, missionaries sustained by the London Missionary Society, addressed a letter to Mr. P. E. Scholtz, the commandant of the Boers, on the 11th of August, in which they abstained from expressing any opinion in reference to the war, as also concerning all political matters, but ventured to make an appeal in behalf of the captured children. "Though such children as are caught by the commando," they say, "will not be sent to foreign lands, we would beg to be permitted to remark without offence, as in honesty we are constrained to do, that the separation of children from their parents, and above all from their mothers, is unchristian and contrary to God's law, which teaches us to treat others as we desire to be treated. In our opinion, the treaty between the emigrants and the British government has been violated by the capture of children in war, which will be regarded through Cape Colony, England and Europe, as nothing else than slavery. Many of said captive children will probably be taken away, and sold to other parties in distant places, where their parents may never see them more. We are very well aware that the Caffres have as much affection for their children as the whites, and will much sooner part with their land, guns, cattle or corn, than with their children. These remarks, Sir, are not prompted by ill-will, or the smallest desire to give offence to any one, but by humane feelings. Being ourselves parents, we have taken the liberty to utter our feelings, in common with the emigrant clergymen, and hope you will not view the matter in an unfavorable light."

At an earlier date, moreover, Mr. Edwards had written a letter to the Directors of the Missionary

Society, in which he said, "If some power do not interpose, either from policy or humanity, the ruin or slavery of the native tribes will inevitably follow at no distant day." As this communication was published in the South African Commercial Advertiser, it fell into the hands of the Boers, who regarded it as a grave offence against the "free republic."

On the 20th of November, Messrs. Edwards and Inglis were put upon their trial before "the Honorable Court of Landdrost and Heemraden," and were condemned for writing "a calumnious letter" to the Commandant. Mr. Edwards was also convicted of "high treason" for addressing the Directors of the Missionary Society, it is understood, as already mentioned. Both were sentenced to "quit the territory" of the free republic, within fourteen days from their arrival at their homes.

From a letter of Mr. Inglis, giving an account of these extraordinary proceedings, the following extract is taken :

Mr. Commandant-general Pretorius, who acted as public prosecutor, asked me if I had written a letter to Mr. Scholtz. I answered, "I have." "Have you any thing to say in defence of that letter?" "I have little to say, except a few words of explanation." There was an interpreter present, and, as I speak very indifferent Dutch, I desired the help of the interpreter. Mr. Pretorius pressed politely that I speak in Dutch. I consented, stating that I hoped they would pardon all faults arising from my deficiency in the language.

I stated that when I heard the Boers were driving in a horde of women and children taken from the chiefs Sechéle and Moselele, it grieved me deeply. The children were divided in lots, given in charge to Caffres, driven to the water, &c., like a flock of goats. Having talked over the case with Mr. Edwards, I said, "Mr. Edwards, I must write; as I have told the Boers, that if I have any thing wherein I decidedly differ from them, I shall let them know." I stated that, as in England we had so much of liberty that we could present an address on any subject wherein we felt aggrieved, I thought that in the free republic of the

Boers, wherein there is such wonderful freedom of speech towards each other, I might present a memorial. Pretorius said, "Yes, there is such freedom in this land for a reasonable memorial; but yours is unreasonable." He marveled from what he had previously known of me, that I had put my name to such a paper. I stated that I first came to know of some law called apprenticing from the Rev. Mr. Ludorf; if I had known of such a law, I might have modified some words. The Landdrost stated that the Boers knew nothing of slavery; that the word was not in his books; that the children were all apprenticed, the girls till twenty years of age, the boys till twenty-five years.

I asked them what meant all this buying and selling of children amongst the Boers? "What buying and selling?" asked they indignantly, as if profoundly ignorant of such things. I mentioned the following case: A man who was with the commando, saw his daughter amongst the prisoners. He laid his plan to get her free as cheap as possible. He supposed, and justly, that if he told the Boers that his daughter was there, he would have to pay a very high price. He went in the best humor he could summon to some of the leading Boers, and said, "You Boers have got so many of these women, what are you going to do with them all? Will you not sell to me a wife?" "Oh certainly," said they; "come and we will show you one." They pointed him out a respectable-looking dame, whom they thought would make a suitable wife. "No," said he jocosely, "she is not pretty; come and I will show you one to my taste." He pointed out his own daughter. "There," said he, "there is a fine looking girl." "Very good," said they, "she is worth seven head of oxen." He ultimately got her free for three large oxen. I gave other examples of children being sold, on the testimony of their mothers. I gave also the testimony of Mrs. Edwards, who heard the tale of women, whose children she knew, some of these being only one year old, and still at the breast. One Boer drove away the mother, saying, "You will flee with your children; I shall feed this infant on goat milk."

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

CANTON.—Mr. and Mrs. Brewster arrived safely at Hong-Kong on the 29th of December, and at Canton on the 1st of January. Though their passage was long, it was "on the whole pleasant."

A letter from Mr. Williams, dated January 26, contains the following statements in regard to the

rebellion in China, which has been referred to occasionally in the communications of different missionaries.

Of late the progress of the insurgents in the middle provinces of China has been much more rapid; and their numbers have augmented at a surprising rate; so that trade is seriously interrupted in all its great chan-

nels. Their principal stations are now at Kingchau fú, on the Yángtsz kiáng, and Yohchau fú, on the Tungting Lake, in the northern part of Húnán province. These two cities are so situated that they can command a good share of the trade on the river, and interrupt it very seriously. Report says that the capital of Húpeh, Wúcháng, is also threatened, and a large mart near it, called Hánkau, where most of the merchants and manufacturers live, has been taken. This, however, at the date of the last accounts from those regions, was unlikely; for the capture of Yohchau and Kingchau took place only in December 10—15; and Hánkau lies fully two hundred miles down the river from the former place.

The letters from the many mercantile houses at Hánkau, ordering their agents not to buy goods, and relating the measures they have taken to secure their treasure and property from the insurgents, have spread alarm in all quarters, and given the rebels a great prestige. Their leaders declare their intention to overthrow the present dynasty, if they can; and I suppose they will go down the Yángtsz kiáng to Ngánking and Nánking, and perhaps stop the Grand Canal. The Emperor seems to have no leader of much note to oppose these marauders, who are headed by men from Kwáng-teng and Kwángsi; and most of their troops are said to be from the south. In China, the people of the southern provinces are far more determined and vigorous than the dwellers in the middle provinces, and have always given more trouble than the latter. Some say that the leaders keep the Sabbath as a day of rest, and have no idols in their camp, worshiping Shángti and Jesus, and add that foreigners are reported to be with them. How much credit is to be given to this, cannot be ascertained; for rumor is all we have to trust to. Perhaps God intends to bring China out of its present secluded political condition, by removing its main upholders, the Mauchús, and setting a new family on the throne, which will be glad to accept the services and advice of foreigners to strengthen their weakness. Like all human prophecy, however, this is premature; but it certainly will demand the utmost efforts of the present government, from the crown to the constable, to put the predatory bands down.

Another extract from the same letter is valuable for the information which it contains.

The opium trade flourishes, notwithstanding the troubles; and it gives the East India Company and the English government a revenue of about £2,750,000 annually, draining this country of treasure which its people can ill afford to spare. About seventy thousand chests are coming this year; and we are almost wholly indebted to this trade for a bi-monthly mail to China, as the Peninsular and Oriental Company are trying to engross all the carrying of opium and

specie to and from China. This enormous company is carrying news and passengers over the eastern hemisphere at a rate little thought of fifteen or even ten years ago.

Upon another subject of some interest, Mr. Williams writes as follows:

Emigration is taking the form of a transfer of Chinese laborers to the West Indies, Demarara, Lima, and Havana, in a contract of five years' labor, after which the parties do as they please. Few of the coolies, however, will ever return to China. If there could be any security for good treatment, the plan would be a good one; but the Spanish people are not the most trustworthy in such matters. The English government has an agent here to make the attempt to introduce Chinese laborers into Trinidad. Free emigration to California has nearly ceased; but it is likely to revive. Probably three or four thousand have returned within twelve months past. The world seems to be mixing up again; and its various families are becoming acquainted with each other. Japan, Corea, Annam, Madagascar, Thibet, Manchúria, &c., must also come in.

MADRAS.—The following extract is from the report of the Madras mission for 1852:

The gospel has been preached in Madras daily to various assemblies, and weekly to full congregations; while in the country, in connection with the administration of healing to the body, it has been made known as the only true medicine for the soul, both to those resorting to the station, and to those found in the streets and distant villages. It has also been taught daily, in the lower and higher schools, to about six hundred children and youth, who have likewise attended weekly on the preaching of the Word. And it has been sent forth on the printed page by the constant distribution of portions of Scripture and religious tracts, which have been furnished not only to us but to others by the vigorous working of the press; which in various ways is aiding the progress of the truth. If we have not seen the desire of our hearts in the conversion of many souls, we have been permitted to add nine to the little flock under our charge, to rejoice over the generally consistent walk of the members of our churches, and to see one who has for years honored his profession fall sweetly asleep in Jesus. We have, therefore, reason for thankfulness as well as humiliation; and we praise God even for the day of small things.

MADURA.—A letter of Mr. Webb, which was published in the *February Herald*, communicated some interesting facts in regard to the Pulney congregation. In a more recent letter, dated December 31, he refers to the same people. He writes as follows:

In my last communication I related with some minuteness the condition and history

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of the Christian church and congregation at Pulney. I have since made two visits to that place, and am now able to report a very perceptible and pleasing advance. The congregation has more than ninety members. Two individuals, having been reported irregular in behavior and attendance on divine worship, were suspended during my last visit.

You may remember my notices of John. His wife has so far relented as to consent to his living in the house; but she retains all her abhorrence of his course. He has no access to that part of the house in which she cooks; nor does he, in fear of losing all influence over her, do any thing that a pariah or outcast would be prohibited from doing. A few days since she stole twenty rupees, money which he had received as advance pay for some work which he had engaged to perform; and she sent it to her brother in Salem. John says he can recover it, but only by quarreling with her finally. He is content to lose it. I have not seen in this country so decided an instance of the power of true religion. He evidently loves the Savior. He supports himself by his own labor, and is at the same time zealous in seeking the salvation of others. Already he is rejoicing in the influence which he has secured over a heathen youth, whom he employed to help him for a few days in his business.

I have become much interested in this young man. He is an only child in a family of high caste; and his parents love him very tenderly. When they saw the effect of John's conversation, they forbade his going to the son's house, and refused him admission to theirs. The commands, entreaties, and threats of the parents, however, were unavailing. The boy's desire to know more of the way of salvation is so strong, that he seeks opportunities of meeting John or the catechist, to converse with them on this subject. When I was last in Pulney he came to see me. He said he much desired to be present at church on the next day; but as his parents would know the reason of his absence, they would cry all the time. He said he was willing to leave them entirely for the purpose of learning the way of salvation, and would return to Dindigul with me, if I would allow him to do so. But he could not live in the house, and see their sorrow. When I left, although it was quite dark, he walked beside my bandy for more than a mile, talking about forsaking his parents, &c. I thought it prudent not to accede to his wish, till he should have a further trial, and obtain more knowledge of the doctrines of Christianity.

Mr. Webb also states that a congregation has been organized at Manoor, four miles north of Pulney, which contains about fifty members. "They are all, of course, very rude and ignorant; but they appear willing to submit to the rules prescribed, one of which requires a proper

observance of the Sabbath." In speaking of this regulation Mr. Webb says:

To the friends of missions at home this may appear a very moderate and easy requirement, and one to which all who have any desire for Christian instruction will immediately and cheerfully submit. But for them it is one, of all that can be found, the most difficult. They will renounce many heathenish practices, will learn the appointed lessons, and will submit in almost every thing else. But the strict, religious observance of a day, returning regularly at short intervals, demands a degree of mental discipline, self control and order, which ignorant persons, who have been accustomed from childhood to regard every day alike, do not possess. Those who have always religiously observed the Sabbath among a Sunday-keeping people, can not appreciate the difficulty which these uneducated people experience, where no visible sign indicates the return of the sacred day.

And they must overcome another trial in yielding to this requisition, which few in Christian lands can feel so keenly. The majority of the members of our village congregations are very poor. They live upon the labor of the day, and must often go without food, if that labor is suspended. Few can earn more than four or five cents a day; and with this food must be procured for the whole family. Then they have no faith in a God of providence, who will take care of those who trust in him and obey his laws.

Still Mr. Webb thinks it important to insist on this rule. He says, therefore, "I have recently required the catechist of every congregation under my care to make out, and forward to me weekly, a report of the members who were absent at the Sunday services, with the reasons of such absence. Three of the principal members have been appointed in every congregation, whose business it is to investigate the case of absentees, and to levy a small fine, where no satisfactory reason appears."

Mr. Webb has also organized congregations in two villages near Dindigul, one of which contains about forty members, while the other has only half that number.

From a letter of Mr. Rendall, dated at Madras January 4, the following paragraphs are taken: "At a communion service at Mandahasalie, December 12, Mr. Taylor received to the church on profession of their faith thirty adults, fifteen men and fifteen women. He writes that he was greatly encouraged in seeing how heartily they came forward, and also in seeing the grief of others who were told that they must wait some time longer. There is reason to believe that the Spirit of God is working upon the hearts of this people, and that he is preparing the way for still greater blessings.

"The past year has been one of pleasing progress in our mission. Nearly a thousand souls have been added to our village congregations, who have forsaken idolatry, and have commenced the study of the Bible. Seventy-two persons have been added to our churches on profession of their faith. The number of members in good standing, in connection with our churches, is three hundred and thirty-five; and the number of persons who have forsaken idolatry, and are now under our care for instruction in the Christian religion, is nearly four thousand."

**KOLAPOOR.**—Mr. Wilder, late of the Ahmednuggur mission, was authorized some time since to commence a mission at Kolapoor, about sixty miles south of Satara. It was not till last autumn, however, that he removed his family to that city, and became a permanent resident. In a letter bearing date January 24, he says: "The Political Superintendent, Major Graham, has shown himself friendly and kindly disposed," and "tendered the occasional use of his houses, in the districts where we may be out on preaching tours;" and he also "offers to assist us in procuring timber, when we shall decide to build." The following extract is from the same letter:

You are aware that Kolapoor has a population of forty-four thousand idolaters. As seen from a distance, the city is "beautiful for situation." The most commanding object, next to the King's palace, is the towering white dome of a very large temple. But this is only one among hundreds. The city is filled with them; and, like Athens of old, it is "wholly given to idolatry." Few cities or places in India have so high a reputation for sanctity. The favorite legend among the people is, that the gods in council once pronounced it the most sacred spot of all the earth, more sacred even than Benares.

It could not be expected that a missionary would be welcomed among such a people. On our first arrival, they sent remonstrances to the King and to the Political Superintendent against our being allowed to remain; and for some weeks all the respectable inhabitants kept themselves entirely aloof from us. But by degrees we became acquainted with a few at casual interviews; and for the last few weeks we have daily had as many visitors as we could well receive. The excitement manifest on our arrival has sensibly diminished; and mistaken views and apprehensions are giving place to a more correct understanding of our character and object. The field is immense; and we only pray for grace and strength rightly to scatter the seed, and for the blessing of God to cause it to spring up and bear fruit unto everlasting life.

**SATARA.**—Mr. Wood, under date of January 29, writes as follows: "Krishna Row, the young brahmin who was baptized in June last, holds on his way very well; and he seems to take a deep

interest in talking with his countrymen in relation to Christian truth. There have been some recent cases of inquiry; but we cannot speak of them as very promising. We hope, however, that the heaven is at work. Three of the larger boys in one of our schools came to Mr. Burgess a few days ago, desiring him to converse and pray with them. They said they were convinced of the truth and claims of Christianity, and that they believed in Christ as their only Savior and Redeemer. Having been in the school from the first, they have obtained a pretty good knowledge of Christian truth. Of the errors of Hindooism, they have long been convinced; but we do not feel sure that they have any true sense of their sinfulness and their need of a Savior."

**ASSYRIAN MISSION.**—Messrs. Marsh and Walker, with their wives, reached Smyrna on the 9th of February, only thirty-three days from Boston. They were expecting to proceed to their respective stations at an early day.

**AINTAB.**—Mr. and Mrs. Nutting arrived at Smyrna on the 9th of February, after a very favorable passage, on their way to Aintab.

**SYRIA MISSION.**—Mr. and Mrs. Benton arrived at Smyrna on the 9th of February, on their return to this mission.

Mr. Hurter communicates the following item of intelligence, under date of January 18: "The persecution at Kefr Shima continued to increase, until at length the enemy tempted his agents to pull down a tomb, recently erected in the Protestant cemetery. One of the native brethren, noticing this, took with him two witnesses, natives of a village several hours distant; but on their arrival at the spot all fled but three, who continued the work of destruction. Thus they were recognized; and, on a representation being made to the Emir, the witnesses testifying to the fact, orders were sent to arrest the perpetrators; and the result anticipated is, that they will be fined in damages to cover the expense of the re-erection of the tomb. Last Sabbath preaching at the village, (which had been discontinued for four Sabbaths,) was resumed without any disturbance; and our friends are encouraged to hope that they will not soon be troubled again."

**ZULUS.**—From a letter of Mr. A. Grout, dated December 24, the following extract is taken:

The people for whose good we labor, are passing through a transition state. They are taking the first step out of barbarism; and though it is but a single step, and that a short one as seen by us, yet it seems long to them. It introduces them into new and strange circumstances; so that they hardly know what to do; and it need not surprise us if they do some strange things. Having

risen a little above their former filth, and put on garments in imitation of white men, they imagine themselves white and clean every whit; and they say so to their old companions. Imagining themselves white, they would seem to regard themselves as belonging to the white race, possessed of all the intelligence, judgment and wisdom which they suppose the superior race to possess. Acting under such impressions, in their ignorance and pride they actually commit black deeds, instead of white, and then turn black again; at least, some do so.

Two of my church members, who were suspended a year ago, and who for some months professed to be penitent and desired to regain their standing in the church, have recently contracted each for an additional wife. The old corruption in which they were born, has completely overpowered their reason; for both profess to believe that all sinners will make their bed in hell, and that the course which they are now pursuing, will surely bring upon them all the miseries of the lost. Two others, however, who were suspended at the same time, are restored to the privileges of the church.

But the people will ultimately find out and appreciate their true position. What I have mentioned above, I think, is not confined wholly to my station; and we shall be obliged to exercise patience till things can find their true level. In the ordinary course of events, we shall not expect to hear of so many conversions as we might otherwise, till a change shall occur. One case of hopeful conversion, however, has just come to my knowledge; and God can work in any circumstances. This is enough to give us courage.

**SENECAS.**—From a letter of Mr. Gleason, dated April 1, the following extract is taken: "I have been confidently expecting, for weeks and months, that the Savior was about to give us something very refreshing to communicate to you; and, indeed, we have received decided tokens for good; but the cloud has not burst upon us, as we had hoped. To speak as we thankfully can and ought, however, there has been for some months past a gradual though decided improvement, both in the church and in our schools. Quite a number have been hopelessly reclaimed; and some old excommunicated members have confessed their sins and have been restored. At our last communion one of our most enterprising Indians was received into the church; and we are comforted in him. Our old chapel has been repaired and made larger; and yet it is well filled. The general impression among the people is, that 'the go-to-meeting people are coming up!'"

**TUSCARORAS.**—Mr. Rockwood reports one person as having been received into the church under his care at the last communion. The Indians have resolved to build a larger school-house for Miss Thayer.

## Some Proceedings.

### REMOVAL.

THE Missionary Rooms of the Agency in New York will be removed on the first of May from 150 Nassau Street to the new house of the American Bible Society on Astor Place, between the Third and Fourth Avenues, and between Eighth and Ninth Streets, the entrance being on Fourth Avenue. Access to this building is very easy by means of the cars and the various lines of omnibusses, which are constantly passing up and down the Avenues and Broadway.

Communications for Rev. George W. Wood and A. Merwin should be addressed to them at the *Missionary Rooms, Bible House, Astor Place, New York.*

## DONATIONS,

### RECEIVED IN MARCH.

#### MAINE.

Cumberland co. Aux. So. D. Evans, Tr.	
Brunswick, Chil. miss. so. for Mr.	
Hamlin, Bebek,	12 00
Yarmouth, Gent. asso.	75 00—57 00
Kennebec co. Conf. of chs. B. Nason, Tr.	
Winthrop, A friend,	90 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Bath, Central cong. ch. 239; Winter-st.	
cong. so. (of wh. fr. H. C. Harwood,	
for John F. Harwood, Ceylon, 20; C.	
Crooker, for Charles W. Crooker, do.	
13;) 497.35;	736 35
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, Hammond-st. s. a miss. cir.	
for Gaboon m. wh. cons Rev.	
JAMES WELLS and Mrs. LUCY S.	
GODFREY, H. M.	150 00
Brewer, 1st cong. ch. and so. 23; inf.	
miss. so. 3;	86 00
Hampden, Cong. s. a for Diarbekim. 32 00	
Orono, Rev. L. I. Hoadley,	10 00—318 00
York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Kennebunkport, 1st cong. ch. and so. 25 00	
Lebanon Centre, Cong. ch. and so.	
13; Rev. J. Loring, 30;	33 00—28 00
	1,119 35
Northfield, Mrs. S. A. 10; Perry, W. Bugbee,	
dec'd, 5; South Paris, cong. ch. m. c. 5;	20 00
	1,139 35

#### NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.	
Dublin, Mrs. Elizabeth Richardson,	
to cons. Rev. ALONZO HAYES on	
H. M.	50 00
Keene, H. W.	5 00
Roxbury, B. Nims,	10 00
Westmoreland, United cong. ch. and	
so.	31 52—96 52
Grafton co. Aux. So. W. W. Russell, Tr.	
Piermont, Cong. ch. and so.	11 00
Wentworth, J. K. P.	1 00—13 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Lyndeboro', Cong. ch. and so. 96.80;	
m. c. 9.30;	106 00
Manchester, 1st ch. and so.	51 00
Felham, Gent. 16.75; ls. 44.88; m.	
c. 8.08;	69 71—226 71
Merrimack co. Aux. So. G. Hutchins, Tr.	
Chichester, Cong. ch. m. c.	11 00
Concord, 1st do. 100; m. c. 12;	112 00
Fisherville, Cong. ch. m. c.	15 48
Hooksett, Cong. ch. and so.	30 40
Loudon, Cong. so.	7 00
W. Boscawen, E. B.	05

Wilmot, Rev. R. K. 3; Wilmot Flat, Mrs. H. S. J. 5;	8 00—173 91
Rockingham co. Conf. of chs. F. Grant, Tr.	
Chester, Ch. and so.	85 50
Derry, 1st ch. 78; m. c. 94; to cons.	
HENRY TAYLOR and H. M.	160 00
Exeter, 1st cong. ch. and so. 1; 2d do. 169.86;	110 86
Kingston, Cong. ch. and so.	30 00
Rye, Cong. so.	16 00—349 36
Stratford Conf. of chs. E. J. Lane, Tr.	
Dover, Ch. and so.	104 02
Durham, do.	74 13
Meredith Bridge,	10 00
Moultonboro', Rev. J. Dodge and fam.	9 25
Wakefield, Ch. and so.	15 00—205 40
	1,056 90
<b>Legacies</b> —Concord, Susan Dow, by N. B. Baker, Adm'r,	140 85
	1,197 75

## VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	
Bristol, Cong. ch.	5 00
Cornwall, do. wh. cons. Rev. G. W. NOYES and H. M.	50 00
Middlebury, Cong. ch. 103.35; m. c. 19.95;	103 30
New Haven, Cong. ch. 55.50; a. s. for hea. chil. 3.77;	59 27
Orwell, Cong. ch. 48.75; chil. of H. Burt, for hea. chil. 1.25;	50 00
Veybridge, Cong. ch.	45 00—332 57
Rutland co. Aux. So. J. Barrett, Tr.	
Benson, Cong. ch. and so.	71 09
Windham co. Aux. So. F. Tyler, Tr.	
Jamaica, Mrs. M. E.	2 00
Windsor co. Aux. So. J. Steele, Tr.	
Acuteville, Cong. ch. and so. m. c. 11; Rev. M. K. 5;	16 00
	431 59
Dorset and E. Rupert, Cong. s. a.	8 97
	430 56

## MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
Chatham, Cong. ch. and so.	72 00
Falmouth, JOHN JERKINS, wh. cons. him an H. M.	100 00
South Dennis, Cong. ch. and so. wh. cons. JOHN BANGS an H. M.	117 00—229 00
Boston, S. A. Danforth, Agent, (Of wh. fr. a friend, 9;)	1,987 53
<b>Essex co.</b>	
Salem, Crombie-st. ch. m. c.	22 00
Essex co. South, Aux. So. C. M. Richardson, Tr.	
Beverly, Dane-st. ch. gent. 107.87;	
la. 41; m. c. 87.52;	236 39
Gloucester, J. P. Trask,	15 00
Rockport, A friend,	1 00—252 39
Franklin co. Aux. So. L. Merriam, Tr.	
Conway, Joseph Avery,	50 00
Hampden co. Aux. So. C. O. Chapin, Tr.	
Chester Village, Cong. so. s. a.	5 00
Hampshire co. Aux. So. J. D. Whitney, Tr.	
Chesterfield, J. H. C.	5 00
Cummington, Village ch. m. c.	23 42
Easthampton, 1st par. m. c. 57.58; gent. 27.37; Payson co. 80.59; m. c. 43.66;	209 22
Hadley, 1st par. benev. so. 100; Russell so. m. c. 45; Plainville dis. m. c. 6;	151 00
Haydenville, m. c.	40 00
Middlefield, Cong. ch.	16 00
Northampton, 1st par. m. c. 79.66; fem. benev. so. 92.67; Mrs. C. L. WILLISTON, wh. cons. her an H. M. 110; a friend, 191.25; Edwards ch. benev. so. 53; m. c. 9.17;	523 95
Norwich, m. c.	50 00
Southampton, m. c.	21 44
Whately, 2d par. m. c.	57 52—1,097 55
Harmony Conf. of chs. W. C. Capron, Tr.	
Westboro', Evan. cong. ch. and so. 63.44; m. c. 39.51;	129 95
Middlesex South Conf. of chs.	
Concord, A friend,	10 00

Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.	
Brookline, Harvard cong. ch. and so.	375 25
Roxbury, Elliot ch. and so. gent. 270; la. 28; m. c. 93.30; s. a. 25.14;	346 44
Sharon, 1st cong. ch. m. c.	33 22
W. Roxbury, Spring-st. ch. m. c.	12 33—767 94
Old Colony Aux. So. H. Coggeshall, Tr.	
Kingston, 2d cong. ch. and so.	10 00
N. Rochester, Rev. I. Briggs,	20 00
Plymouth, 2d cong. ch. and so.	10 00—40 06
Taunton and vic. Aux. So.	
Berkley, Trin. cong. so.	19 00
Pawtucket, Gent. 60; la. (of wh. for Constantine Bledgett and Hannah M. Bledgett, Ceylon, 40.) 85.66; m. c. 135.56;	281 22
S. Attleboro', Cong. ch. 5; m. c. 4.70;	9 70—309 92
	4,253 57

Andover, S. par. cong. ch. wh. cons. EDWARD TAYLOR and PHILLIPS FOSTER H. M. 121.16; Bedford, Obed Starna, 50; Billerica, s. a. 5; Cambridgeport, 1st cong. ch. and so. 350; Chelsea, Broadway ch. m. c. 35.77; Lowell, Appleton-st. ch. 60; Malden, cong. ch. and so. m. c. 32.50; Tewksbury, cong. so. 51.37; Waltham, Trin. cong. so. wh. cons. OLIVER ADAMS an H. M. 106;	921 62
	5,175 39

<b>Legacies</b> —Southampton, Achsah Lyman, by E. Edwards and S. Lyman, 2d, Ex'r, (prev. rec'd, 350,)	900 00
	5,375 39

## CONNECTICUT.

Fairfield co. East, Aux. So. Rev. J. S. Whittlesey, Tr.	
Danbury, Mater. asso. for a sch. in Ceylon,	12 00
Huntington, Gent. 33.57; la. 25, 43; 69 00—81 00	
Hartford co. Aux. So. A. W. Butler, Tr.	
Bristol,	14 25
Burlington, wh. and prev. dona. cons. Rev. I. L. WRIGHT an H. M.	46 16
Collinsville,	58 81
Hartford, R. S. B. 5; Centre ch. m. c. 15.84;	20 84
Windsor, 1st so.	20 00—160 06
Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Hitchcockville, Cong. so. 45.17; Mrs. E. S. Brown, for Anna E. Martin, Ceylon, 12;	57 17
Middlesex Asso. S. Silliman, Tr.	31 41
Deep River, Gent.	
New Haven City Aux. So. A. H. Malthy, Ag.	
New Haven, United m. c. 31.79; Court-st. m. c. 15.50; Yale college, m. c. 8.83; Rev. S. A. 5; Westville, cong. ch. and so. 35; m. c. 18;	114 19
Norwich and vic. and New London and vic. F. A. Perkins and C. Butler, Trs.	
Bridgeport, 1st cong. ch. wh. cons. SAMUEL BRACH an H. M.	100 00
New London, 2d cong. ch. (of wh. fr. T. W. Williams, 100; H. P. Haven, to cons. Josiah MORGAN an H. M. 100; a. s. miss. asso. for Artemas Eizer, Ceylon, 30.)	282 00—382 00
Windham co. Aux. So. J. B. Gay, Tr.	
Thompson, Gent. 76.16; la. 69.41; 145 57	
Westford, Cong. ch. and so. 6.87; m. c. 12.63;	19 50—165 07
	990 83

<b>Legacies</b> —Milford, Jonas Hine, by Daniel Penn, Esq., (prev. rec'd, 98.33,) 29.67; New Haven, Kunsah Canada, by Hawley Olmstead and Edwin C. Herrick, Ex'rs, (prev. rec'd, 600,) 150;	179 67
	1,170 50

## RHODE ISLAND.

Little Compton, Male and fem. miss. so. 37; Providence, Richmond-st. cong. so. 329.80; High-st. ch. and cong. gent. 150; Central cong. so. 5; Westerly, cong. ch. and so. 15;	546 80
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## NEW YORK.

Board of For. Miss. in Ref. Dutch ch. C. S.

Little, New York, Tr.	
Long Island, Friends.	8 00
Mapletown, R. D. ch.	9 74
New Hurley, do.	11 68
New York, R. D. ch. 21st-st, 55,61;	
Collegiate R. D. ch. a mem. 3,65;	59 96
Niskaruna, R. D. ch. to cons. Rev.	
G. Talmage an H. M.	100 00
Sand Beach, R. D. ch.	93 00
Schenectady, 1st R. D. ch. 78,68; m.	
c 93 13;	171 81
Wynantskill, do. m. c. 3,88; Mrs. S.	
V. A. 5;	8 88

Ded. disc.

Buffalo and vic. J. Crocker, Agent.	
Darien Centre, L. H.	5 00
Geneva and vic. C. A. Cook, Agent.	
Clyde, Pres. ch.	39 00
E. Bloomfield, Cong. ch. 9,93; chil.	
miss. aso. 70,97;	80 00
Hannibal, Pres. ch.	21 00
New Haven, Cong. ch.	32 51

Ded. disc.

Monroe co. and vic. E. Ely, Agent.	
North Bergen, Pres. ch.	9 00
Sweden, F. Stephen,	15 00—24 00
New York City & Brooklyn Aux. So. A.	
Merwin, Tr.	
(Of wh. fr. Spring-st. ch. 94,17; Central	
pres. ch. 150,07; Bridge-st. cong. ch. s. s.	
for schs. in Madras, 20; Brooklyn, 2d pres.	
ch. (of wh. fr. H. K. Corning, to cons.	
EPHRAIM CORNING an H. M. 100; LUCIES	
HOPKINS, wh. cons. him an H. M. 100; J.	
C. Baldwin, wh. cons. NEMESIAN WIL-	
LIAMS of Connecticut, an H. M. 245;)	
638,18; Clinton-av. cong. ch. s. s. for Miss	
Fisk's sch. Oronochia, 15; for Mr. Tyler,	
Zain m. 15; South pres. ch. m. c. 196,87;	1,731 88
Osage co. Aux. So. D. H. Little, Tr.	
Cherry Valley, Pres. ch. 65,31; m.	
c. 35,80;	120 91
Cooperstown, Pres. ch. 53; m. c.	
37,73; fem. miss. so. 77,57; s. s.	
for A. E. Campbell, Ceylon, 25;	
wh. and prev. dona. cons. Mrs.	
LUCINDA KING and Mrs. FRANCES	
W. PRIBST H. M.	193 30
Ester, Pres. ch.	12 00
Fly Creek, do.	18 46
Milford, do.	17 80
Springfield, do.	109 00—475 78

Plattsburg and vic. L. Myers, Tr.

Malone, Pres. ch. wh. cons. Mrs. BETSEY	
PARMELEE an H. M. 100; ack. in April	
Her.	
Plattsburg, Pres. ch. and cong. coll. and m.	
c. (of wh. fr. A. C. Moore and fam. for	
Benjamin Mooers, Ceylon, 40; M. K.	
Platt, and fam. for Margaret Freleigh,	
do. 40; Miss F. S.; 178,90; s. s. for chil.	
in China, 18,10;	197 00
St. Lawrence co. Aux. So. H. D. Smith, Tr.	
Madrid, A friend,	5 00

3,002 16

Unknown, 5; Albany, 4th pres. ch. 100; Amsterdam Village, pres. ch. coll. and m. c. 70; Beckmantown, sch. dis. No. 15, 4,92; Boonville, la. benev. so. 15; Champlain, cong. ch. and so. 84; pres. ch. 17,50; Dansville, a lady, 10; Denton, pres. ch. 23,75; juv. miss. so. 5; A. & J. Corwin, 86; E. Bloomfield, Jewish Porter, 103; Eaton, m. c. 4; Friendship, cong. so. m. c. 7; Gloverville, cong. ch. (of wh. fr. Charles Mills and Mrs. L. H. Mills, to cons. PHILLO M. MILLS and CHARLES J. MILLS H. M. 200; S. G. Hildreth, to cons. Mrs. PHENE W. HILDRETH an H. M. 100; U. M. Place and Mrs. S. B. Place, to cons. Mrs. SARAH C. DUNNING an H. M. 100;) 805; Hamden, pres. ch. m. c. 13; Homer,

J. M. Schermerhorn, wh. and prev. dona. cons. SAMUEL MILLER and MARY K. SCHERMERHORN of Rochester, H. M. 100; Kingsboro', cong. ch. (of wh. fr. W. L. Heacock, to cons. Rev. EDWARD WALL an H. M. 100;) 213,14; Lumberland, cong. ch. 7,80; Naples, pres. ch. 12; North Pitcher, cong. ch. and so. 17; Penn Yan, Mrs. W. W. R. 10; Renaissanceville, pres. ch. 21,72; Schenectady, Misses B. 10; Miss J. S. 2; Schroon Lake, J. M. 3; Somers, pres. ch. m. c. 6,56; Solus, pres. ch. 37; Troy, 1st pres. ch. 40; 2d do. 300; Whippany, pres. ch. 15,25; York Centre, cong. ch. m. c. 5; 2,047 80

5,049 69

**Legacies.**—Augusta, Israel P. Knox, by Henry L. Hawley, Ex'r, 47; Buffalo, Jubes Goodell, by H. Shumway, M. Bristol and A. Bryant, Ex'rs, 5,000; Cherry Valley, Mrs. Julia Seelye, by D. H. Little, Ex'r, 250; New Lebanon, K. Woodworth, (prev. rec'd., 1,041,00;) 25,13; less exp's, 24; New York, Charles H. Kellogg, by Thomas S. Simmons, Ex'r, and Miss Harriet Kellogg, Ex'rs, 885; Syracuse, Daniel Bradley, by Sarah Bradley, Ex'rs, 500; disc. 3,75; Volney Cook, by E. W. Leavenworth, Ex'r, (prev. rec'd., 428,48,) 351,52; Troy, S. W. Dana, by R. D. Stillman, Ex'r, (prev. rec'd., 170,) 60; 7,340 90

12,300 86

## NEW JERSEY.

Board of Foreign Missions in Ref. Dutch ch.

C. S. Little, New York, Tr.	
Whitehouse, R. D. ch.	18 46
Morrisstown, 2d pres. ch. 75; Mrs. B. O. Can-	
field, wh. cons. Rev. STEPHEN G. DODD,	
of Milford, Ct. an H. M. 50; Newark, Park	
pres. ch. 50; German pres. ch. 3,50; a bro.	
and six 1; Paterson, 2d pres. ch. a fem.	
mem. 50; Rockaway, pres. ch. 31,13; Miss	
C. King, 30; Wantage, Rev. S. C. and fam.	
5; W. Bloomfield, pres. ch. 87,33; Miss	
M. C. 13;	295 96

414 42

## PENNSYLVANIA.

Athens, pres. ch. 14,42; Carbondale, do. 53,83; Fairview, m. c. 10,90; a. s. 2,53; Harrisburg, 1st pres. ch. I. W. Weir, 30; J. S. Todd, 15; Mrs. J. B. 10; Mrs. McC. 10; F. W. 10; cash, 8; J. A. W. 10; Rev. Mr. M. 10; cash, 8; indiv. 95,25; do. for c. f. 7,83; ded. c. note, 1; Lancaster, a friend, 3; Philadelphia, 1st pres. ch. J. S. wh. and prev. dona. cons. Mrs. HATTY V. FRANKLIN, an H. M. 75; A. E. Perkins, 50; P. 50; A. E. 10; G. P. 5; Clinton-st. pres. ch. D. W. Prescott, 20; L. C. Osborn, 20; Arch-st. pres. ch. Mrs. W. W. 10; Mrs. J. B. S. 5; 551 76

## DELAWARE.

Wilmington, Hanover-st. ch. fem. so. wh. and prev. dona. cons. WILLARD HALL an H. M. 45; m. c. 95,65; inf. a. s. for George Jones, Ceylon, 20; 160 65

## MARYLAND.

Baltimore, 5th pres. ch. 72,33; St. John's ch. 50,90; Emmetsburg, Miss M. K. 1; Graceham, J. B. 1; 125 23

## VIRGINIA.

Richmond and vic. S. Reeve, Tr.  
Shockoe Hill, United pres. ch.  
Alexandria, 2d pres. ch. a. s. class, 5; Norfolk, pres. ch. a mem. wh. and prev. dona. cons. Rev. GEORGE D. ARMSTRONG an H. M. 20; 95 00

175 00

## DISTRICT OF COLUMBIA.

Washington, 4th pres. ch. J. R. N. 10 00

## SOUTH CAROLINA.

Charleston, Mrs. C. W. Stiles,

11 00

## GEORGIA.

Savannah, A friend,

20 00

## OHIO.

By G. L. Weed, Tr.

Cincinnati, 3d pres. ch. m. c. 30.91; 3d do. 145.05; m. c. 16.36; s. a. for Mr. Farnsworth, Syria, 50; for Mr. Walker, Assyria, 50; (of wh. to cons. Rev. James J. Blaisdell and H. M. 50;) 8th pres. ch. m. c. 10; M. May, for chil. at Gaboon, 1; College Hill, fem. col. m. c. 6; Coshocton, 2d pres. ch. 17; Elizabethtown, sew. so. for Gaboon m. 19; Ironton, pres. ch. m. c. 10; s. a. 14; Marietta, fem. sem. for Choc. m. 20; cong. ch. 5.50; m. c. 5; Newark, 3d pres. ch. la. miss. asso. (of wh. to cons. Rev. S. S. Niles, of Illinois as H. M. 50.) 100; New Carlisle, pres. ch. 51.50; Piqua, 3d do. 12.90; Lucy's bank, 22c; Putnam, pres. ch. 118.75; Salem, 3.10; Sharon, pres. ch. 10.25; Walnut Hills, Lane sem. ch. m. c. 29.65;

Brunswick, m. c. 3; Bryan, S. E. B. 4; Champion, E. L. S. 2; Dehance, 1st pres. ch. 9; Delaware, 2d pres. ch. 50; Franklin, 10; Fulton, union s. a. for Dakota m. 10; Hudson, Wm. Ess. college, 4.25; m. c. 1.50; Rev. H. N. D. 10; N. D. 9; C. C. W. 50c; Rev. H. Coe, 1; Kellingsville, F. S. 1.75; Putnam, Maggie, for the Jews, 6;

721 19

## INDIANA.

By G. L. Weed, Tr.

Bedford, Mrs. A. D. 5; Mrs. L. K. B. 5; Mrs. L. D. B. 5; Connersville, Pres. ch. 7.05; Danville, pres. ch. m. c. 33.01; youth's miss. so. 1.75; a widow for China, 1; Indianapolis, Mr. M. 3; M. W. 75c; Mr. H.'s chil. 75c; Madison, 2d pres. ch. 10; Miss Stevens's s. class for Nestorian sch. 20; Rockville, 2d pres. ch. m. c. 30; s. a. for ed. in Syria, 7;

Stouen con. Mrs. H. 50c; Terre Haute,

cong. s. a. for ed. of a boy at Gaboon, 21;

129 31

21 50

150 81

## ILLINOIS.

Beardstown, Cong. ch. m. c. 21; s. a. for schs. at Gaboon, 9; Belleville, pres. ch. 27.60; m. c. 8.27; s. a. 2.13; Banker Hill, ch. 34; Friendsville, Wahash pres. ch. m. c. 3; Lacon, W. F. 174.50; s. a. 20; Liberty, s. a. for Mr. Fairbank, Bombay, 24.79; Piqua, ch. 23.15; Rock Island, 2d pres. ch. m. c. 19; s. a. 2; Springfield, cong. ch. m. c. 4.25;

367 60

## MICHIGAN.

By Rev. O. P. Hoyt.

Allegan, 8; Almont, C. A. S. 10; Mrs. O. 2; Armada, 10; Atlas, 3.30; Battle Creek, 3.20; Birmingham, 25c; Mr. D. 5; Bloomfield Centre, 2.48; Brighton, Rev. C. O. 10; coll. 1.28; Byron, 25c; Detroit, 2d pres. ch. 25.81; Flint, 17.12; Grand Rapids, 3; Howell, 5.43; Jackson, 61.05; Kalamazoo, pres. ch. 4; (of 220.59, ack. in March, \$100 was fr. s. a. of pres. ch.) Milford, wh. and prev. dona. cons. Rev. W. P. Jackson as H. M. 30; New Hudson, 17.16; Dea. Smith 31; Niles, pres. ch. 25; Parma, 4.97; Pigeon, 2; Pinckney, 3.17; Pontiac, 15; Rochester, 8; Romeo, 57.75; Mrs. H.'s s. a. class, 1; Salem, 5.12; Stony Creek, 5; Troy, 3.63; Unadilla, 14.50; Webster, Mrs. N. 1; White Lake, 13; unknown, 4; ded. exp. and disc. 7.96;

Ann Arbor, Pres. ch. 28.27; m. c. 5.85; ded. disc. 35c; California, m. c. 7.50; Detroit, H. C. 11; 1st cong. ch. 73.66; 2d pres. ch. 14; Grand Blanc, cong. ch. 6; Hillsdale, pres. ch. m. c. 12.19; s. a. for ed. hes. chil.

409 20

2.31; Jonesville, 1st pres. ch. s. a. for ed. in Madura, 3; Lima, cong. ch. 4.25; Salem, pres. and cong. ch. 23.52; disc. 22c; St. Clair, cong. ch. 25; White Pigeon, A. Chapin, 20;

245 98

655 18

## WISCONSIN.

Columbus, Pres. ch. m. c. 1.06; Dellton, Z. B. 1; Fountain Prairie, pres. ch. 1.25; Shoppers, pres. ch. 3.50; Summit, do. 10;

16 81

## IOWA.

Bellevue, Cong. ch. 1; Colasburg, cong. ch. m. c. 10; Davenport, S. Burnell, 10;

21 00

## MISSOURI.

Belmont, Unknown, 9; Deep Water, Rev. H. Jones, 10; Independence, L. P. P. (of wh. for Mr. Goodell, Constantinople, 5) 10; Jerseyville, 25; Little Osage, Rev. L. Boegs, 9.75; Rock Hill, Mr. McD. 3; St. Louis, 1st pres. ch. mater. asso. for *Armas Bullard*, Caylon, 20; Spruce-st. pres. ch. m. c. 5;

91 75

## TENNESSEE.

Jonesboro', Pres. ch. juv. so. for John W. Cunningham, Caylon, 20; Maryville, m. c. 25;

45 00

## TEXAS.

Fort Belknap, G. Loomis, U. S. A. 66; Indianapolis, E. B. Babbitt, U. S. A. 36;

102 00

## IN FOREIGN LANDS, &amp;c.

Aintab, miss. so. 22.56; Rev. A. Smith, ded'd, 10.12; Amoy, China, Capt. of the Lord Elgin, 4.00; Bebek, fem. boarding sch. 10.00; Eaton, C. E. cong. ch. m. c. 6.00; La Pointe, Wis. A friend, 3.00; Malta, by Rev. R. Bryan, 24.76; Mt. Pleasant, Choc. sa. S. B. T. 4.75; Persia, Azubijans, Prince Governor, T. 50; Khodadad Khan and lady, 15; Geog Tapa, m. c. 9. 6. 2; Oromish, m. c. 6. 3. 6; chil. con. 2. 4. 16; Seir, m. c. 10. 6. 0; Mr. Stevens 5. 7. 3;

30 74

4 00

10 00

6 00

3 00

24 76

4 75

129 31

21 50

150 81

26 80

100 00

50 00

Donations received in March, 18,587 73

Legacies, 7,821 42

443 45

225,449 15

By TOTAL from August 1st to March 31st, \$186,681 87

## CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in March, \$768 40

## DONATIONS IN CLOTHING, &amp;c.

Bedford, N. H. A box, fr. la. of pres. so. for Rev. D. Lindley, Zulu m.

Cincinnati, U. A box, fr. Tab. ch. for Dakota mission. 56 00

Fairhaven, Ct. A box, fr. boys and girls' miss. so. for Zulu m.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, sheets, hata, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, flannel-cloth, flannel, domestic cotton, etc.